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Some Bits of Missionary Experience.

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MISSIONARY conditions are different from what they were fifty years ago. Nobody needs to be told that. But now, conditions being different, methods must also be different. In what is now about to be offered we shall have something to say, *FIRST, about some features in old time methods of carrying on mission work; second, some bits of experience in working for a transition to other and better methods.*

FIRST. Some features in old time methods.—In early mission days the missionary himself, in purse and personality, was the sum and substance of everything. He was his own John the Baptist; he was his own twelve apostles and his own seventy; and he was his own Paul, the planter of churches. He was evangelist, and, if he had any sheep, he was pastor; he was organizer; he was ruling-elder, or class-leader, or deacon as the case might be. He was also building committee, and financial secretary, and sexton, and whatever else might pertain to the sanctuary. He hired houses; he built chapels and paid for them; he opened schools and employed somebody to teach in them. When groups of converts—two, three or four—were gathered, he appointed pastors. And when Bibles, and Testaments, and hymn books were wanted he was the source of supply. All liabilities, and contingent remainders of liability, fell to him, and all contingencies, foreseen and unforeseen, were passed over to his account. In a word, he was the mission. In him, and through him, for a limited time, and in a limited sense, did all missionary prospects consist.

The first converts themselves were the veriest babes and weaklings. They had to be carried in arms; they had to be fed with a spoon; they could not walk alone; nor did they know enough to know what they did want and what they did not want. In all things Christian they were as backward as the people of Nineveh, who did

not know their right hand from their left. It must not be supposed that the missionaries were indifferent to this backwardness of development. They were not. They were anxious that the converts should grow in stature and wisdom daily and learn to supply food for themselves. And so they urged upon them to make a beginning; even though it might be small, it must be a beginning. That beginning was made in the form of very small contributions to the church funds. The relationship, as regarded "giving and receiving," that existed between converts and missionaries was about this:—The missionary led off in everything; the convert followed after, doing a little something, but not very much, towards his own support. The trouble in the case was that the cart was put before the horse, to a certain extent. The ultimate and safe way is for the convert to take the initiation, leaving the missionary to aid him as necessity may require, rather than for the missionary to take the lead and to entreat for aid from the converts in matters which concern the latter exclusively. The difference is immense. In a proper recognition of it lies the key-note to final success.

Do we then join in a reflection upon the old missionaries for beginning on the way they did? By no means. A deal of undeserved criticism has been passed upon them. It was perfectly natural that they should begin just as they did. Some of our more recent missionaries have pronounced a severe judgment, while the fact is, that, if they had been in the position of these early missionaries they would have done the same thing. Besides being a natural way, there is a deal of common sense, and of Scripture too, in its favor. Paul says the children do not lay up for the parents, but the parents for the children. All children have to be cared for a little at first. Let it not be forgotten that the earliest account we have of a missionary "hiring" a chapel was by Paul himself, who dwelt two whole years in his own hired house and received all who came unto him. We suspect that much the same thing took place when the school-house of one Tyranus was secured for a preaching place for the time being.

To us the point is, not so much the *beginning* in that way as it is in the *continuing in it* longer than is necessary. Weaning a church is like weaning a child. It has to be done, but it should not be put off. A child should be made to toddle alone, even if it does get a few knocks in learning how. A mother that will indulge it by carrying it when it ought to be big enough to help itself, not only makes a sore burden for herself, but injures the child and makes it all the harder to use its own legs when the issue is, at last, forced upon them both. The art of knowing *how to wean a church and when to wean it*, is a high attainment in missionary technics. A common mis-

take has been to postpone it too long. The drift has been that way. But it is also possible to be too premature and to organize a church before there is any material for it. Mr. Speer tells about a church that was constituted before there was a single native convert and of a presbytery that was organized before there really was a church. This was a remarkable ecclesiastical feat, possible only in immature missionary experience and undeveloped missionary conditions.

Let us be chary therefore of our criticisms of those old leaders. Let us not forget the men that made up the force—Judson, Carey, Marshman, Duff, Morrison, Legge, Milne, Medhurst, Bridgman, Boone, Culbertson, Goddard, Ball, S. W. Williams, S. R. Brown, Maclay, Nathan Brown, G. T. Verbeck, and half a hundred others like them, were not callow youths in missionary tactics. Yet they started out in pretty much the same way. Those pioneers had to do everything for themselves. They had no converts to start out with. They had to work from six to ten years before they had their first fruits. Pray what were they to do meanwhile for preaching places, unless, like Paul, they had hired houses of their own? And when they got a good man or two who could reach the hidden heart strings of the people, as they themselves could not, what more natural and common sense like than to take a fit man and tell him to go out and proclaim the good news to the myriads of his countrymen; and when the man should ask what he should eat to tell him, "We will share with you what we have got? To help you make money we will not, but to give you rice to eat we will, so long as we have any bread and butter for ourselves." Is there anything unscriptural in that? Who was it that said, The workman is worthy of his meat? Who was it that said, Thou shalt not muzzle the ox that treadeth out the corn? Who was it that said, that people who ministered in spiritual things were entitled to ask for a little something in carnal things? It was found out afterward that there might be too much of that one thing and that some caution needed to be observed. Then the criticism should be directed not to the bare fact of employing native evangelistic agency, but to the need of being very judicious in the use of it.

It may be said that now-a-days the newer and younger men go into new places and start out by the avoidance of some of these defects. So they do, but they never would have done it, but for the experience of these old gray heads who told them what to avoid and also how to do it. It was easy enough to make the egg stand on end after Columbus had cracked the shell. And it is much easier to begin an "improvement" after there is a small and partially trained constituency that can be appealed to for testimony and example, with certain germinal ideas already implanted in their small body of faith. We vigorously affirm that, in progressive measures of this kind, the

newer missionaries have entered into the labors of the older ones, whether the former all think so or not.

We come now to personal experience of our own. We left New York for China in August, 1850. After a sojourn of a few months in Hongkong we went to Bangkok, Siam, and were there seven years. Then we came back to Hongkong for two years, and after a visit home, came to Swatow in 1863, where we have since been stationed as missionaries.

We found things going on as indicated above. The missionaries were able men and discerning men; nobody's fools by any means. They had their preaching place; they started schools; they were busy getting ready all sorts of missionary helps. Such strong and sturdy leaders as Lechler, and Dean, and Legge, and Genähr and Johnson, and Bishop Smith were there. One of the first services we attended was that of William Burns in Canton. A characteristic feature presented itself at the start. Mr. Burns himself was a new comer. He was not yet preaching. But he had procured the services of a good helper, who was pouring the truth into the ears of the crowd that came and went. The man did this every day, and had to give up all rice-winning pursuits, in order to do it. When it became noon Mr. Burns went to get something to eat. How about that helper? Would it be an error to give *him* something to eat too? "I trow not." So the one went to get a piece of bread and the other to get a bowl of rice. The Society paid for both. Was any blunder committed? *I trow not*. What struck me most, on that occasion, was a pipe stand with half a dozen long bamboo pipes, a paper of tobacco, a flint and steel and a huge pot of hot tea. It was considered ordinary politeness, and the only true way to show a man that he was really welcome was to offer him a pipe and a cup of tea. That was the common thing in those early days everywhere.

When we reached Swatow in 1863, Mr. Johnson was already on the ground. Mr. Burns having left Canton, had been doing pioneer work in Swatow. Mr. Lechler had started work at Iam-tsan, not far away, which was now turned over to Mr. Smith and Mr. Mackenzie, of the English Presbyterian Mission. Mr. Johnson had brought with him four native evangelists from Hongkong, and the pioneering began along the old traditional and accepted lines, as matter of course, by both missions. Of converts, as yet, there were none, excepting two old men who lived far inland after their return from Siam. A few "hired" preaching places were secured at eligible points. Some small schools were opened as a means of making a start, and it was uphill work for years. The missionary had to *pay everything*, for the simple reason that there was *nobody to give a broken-edged cash for anything*. The schools were started on Hongkong

and Canton models; the preachers brought with them Hongkong and Canton ideas and traditions. The tea and tobacco hospitalities were all duly transplanted. Let it be noted that the present writer was in no way responsible for any of those things. Neither was Mr. Johnson, who was here a short time before him. They were items of a common missionary heritage which had a considerable antiquity behind them even then.

We will skip over a period of about ten years, which will bring us down to 1873. We had opened a number of preaching places, which we visited as frequently as we could. Then we had several more new preachers, who helped us keep up the round of visitation. We had a goodly number of converts, the majority of whom were in some four or five localities, so that we could muster twenty-five or thirty in one place, and thirty or forty in another. It is not meant that they all lived immediately in those localities, but they could be rallied, that many, at that particular centre. Administratively we were moving on in much the same old way. The preachers were itinerating, and we were itinerating; the schools were kept up; the tea and tobacco courtesies continued to abide in strength. The converts were not allowed to think that nothing remained for them to do. They were told they must give to the support of the Gospel. So collections were taken to *aid the missionaries and the Society* which sent them out. Having put in their few cash they rested in sweet contentment, taking a whiff of smoke and a sip of tea—in homage to the truth—and went on their way rejoicing. The missionaries made their small reports of contributions to the home society and went on staggering under a load which they would gladly have cast off. The state of things was unsatisfactory. We made up our minds that we would change them. Only we felt the need of acting cautiously, so as to secure good ends in a safe and agreeable way without quenching any smoking flax or rooting up any tares with the wheat.

SECOND. *And so now we come to some bits of experience in striving for a transition from, say, babyhood to boyhood; to small boyhood at first and big boyhood afterwards, and finally to self-reliant manhood in the end.*

I. *Tea and tobacco allowances had to take the first shots.* When the little bills came in we scrutinized them; we raised questions. Now brethren do you think this is the best way to do? We cannot afford to provide tea and tobacco for the multitude. Nor do we think it just right. But, oh, teacher, we shall be considered unpardonably rude if we do not ask a man to take a cup of tea or a whiff of smoke. In fact it will look mean. People will not come a second time. Well, we said, if they come only for tea and tobacco it is no good. Ye

seek us only because ye did drink of our tea and were filled. Time and time again did we plough over the ground, setting the coulter each time deeper than before. We told them that if they chose to use their own money in that way, they could do it, but not the money of the home Christians. A Chinaman's "stronghold" is his dogged persistence; the way to beat it is by good natured, rational, dogged insistence. Before long we won the day. Tea and tobacco bills ceased to figure in our mission accounts. A similar victory was won over the pernicious habit of making small presents of fans and shoes and garments on holidays. We set ourselves against the whole system of interchanging presents. Where presents are accepted, even of a pitiful kind, presents must be made in return. As a mode of barter it is not only a losing business, but a very troublesome business. One may get a handful of pea-nuts which he does not want, or some salt duck's eggs which he cannot eat, or a couple of oranges, or a paper of sweetmeats, or even a time-honored old hen, but he will be expected to make it all up; and considering his better circumstances will be expected not to be too awfully exact in measuring values. But all that is nothing to the trouble involved in seeing that these small debts of honor are duly paid in some form or other. Aside from this we felt there would be a great advantage in having everybody know that we meant to be chargeable to no man. We had the mere face to tell them to support their own workers if we took nothing from the gentiles ourselves. Soon it came to be understood that when the teacher came he was not making a levy upon them. He sought not theirs but them, and he had his own larder upon which to draw. There was no difficulty about it. They were assured that the teacher appreciated what they were willing to do for him. This met the case satisfactorily. It is not intended to lay down a rule for other missionaries. Each one must treat the matter from his own point of view, but the present writer considers it a great advantage to the Christians as well as himself. It is of itself a source of power to be burdensome to none of them. Sundry other minor matters of mutual relationship were adjusted in the same way, and also various incipient assumptions of care and responsibility, leading the way to a genuine self-reliance and self-support in the future.

II. *The first real hard tussle came in striving to effect a transfer of the onus of responsibility in school work.* We believed that the children of our church members should be educated as far as possible. It was not a question of outside children, but purely a question of the children of our own people. Something must be done for them all were agreed on that. Schools for evangelizing purposes among heathen children, and in order to "get access" to heathen families, might have its recommendations elsewhere, but the expensiveness

of it, and the uncertainties of it, and the limited usefulness of it, had made it cease to be attractive to us in our field. Our solicitude, therefore, was in one direction, our members' children must be taught to read for themselves, and must not be allowed to grow up like the children of heathen.

But now who must pay for their children's education? Must we do it or must they do it? There is where the road forked.

The argument on their side.—They put forward their own extreme poverty. They were poor; the majority of them exceedingly poor. In many places they could not have schools at all. Then they had not done such a thing hitherto, nor was it a usage in missions elsewhere, so far as they knew—and it was surprising how much some of them knew in that direction. They were mighty in pleading precedent, which to them has all the force of common law. It had an appearance too of discrimination and harshness to press the responsibility upon them before others did the same. They felt actually hurt, and were grieved at the suggestion. They said that if we did not keep up the schools there would be none. Apart from them there was an argument which came from all parts of the mission field and which was accentuated most heavily in India. This was that Christianity could not exist without an enlightened, that is, an educated constituency; that if the children of church members were not educated, the church itself would lapse back into heathenism. Therefore the duty of the churches at home was not discharged by simply evangelizing and Christianizing the parents, but it included the *secular education* of their children as well. The responsibility of imparting this secular education must rest upon the missionaries. They must see that it was done; they must provide the means; they must bear the brunt of the toil and anxiety. The members should be taught to help all they could, as matter of course, but, whether they came up to the mark or not, the missionaries must look after things and make up for their shortcomings. They must lead off.

The argument on our side.—Their extreme poverty was admitted. They were poor, but perhaps not so poor as they thought themselves to be. They could do more if they tried. As for the usage elsewhere, it had not given satisfaction, and the day would come when it would have to be made final. We should not wait for them, but should act on our present convictions. We were not actuated by unsympathetic feelings, but were seeking their own best good. As to the matter of responsibility in taking the initiative, it was time to shift the load to the other shoulder,—the native shoulder instead of the foreign shoulder. The children were *theirs*, not ours. God had given them to them, and not to us. It was *their* duty to seek their education.

That duty they could not pass over to somebody else. We would stand ready to help them make a start; but make a start of their own, they must; and we should wait till they did do so. Hitherto they had *helped us*. Now the other of the two must go first, and we must be allowed to *help them*. We had hired the teacher and made ourselves responsible for his support; now they must hire him, make their own bargains, and be responsible themselves for all arrears. It should be left to us to say, for ourselves, how much we will be willing to help them, provided the teacher they engaged and their course of instruction commended themselves. Henceforth village schools would not be opened by us, but would be left for themselves to open. The normal school at the centre for raising up teachers would be matter of our own concern, as they could not possibly do that work for themselves. Yet even in that they would be expected to help. The argument that if we did not educate the children of church members for them, the church itself would lapse into heathenism, needed the dissecting knife. That we are to give religious instruction to children the same as to grown people, need not be discussed, for nobody denies it. Sunday-schools are carried on for this purpose, and in these schools all is done that can be to teach the children how to read the hymns and portions of the Word of God. Of course more teaching is called for in such a language as the Chinese than can be given in a Sunday-school, and that we recognized. But now the teaching that saves children, and saves their parents, and saves the church, all alike is *the teaching of God's truth out of God's own Word*. The indispensableness of that is beyond question. If a church lapses into heathenism it is not because it has not been taught science and mechanical philosophy, but because it has not truth enough in the inward parts. *If we want to save them from a lapse let us indoctrinate them deeply in the teachings of the Gospel*. If they have this teaching there will be no lapse, most probably, but if they have it not, all the Western education they can get won't save them. Saving Christianity is born of faith and not of science; also it is nurtured and reared of faith and not of science. Nor do we believe that a "chop" feed made of the two will ever take the place of the one proper kind of food. But, now, how teaching the children the elements of chemistry, and geology, and botany, and similar things, is going to guarantee the religious character of the parents, does not appear. Presumably the argument is that the parents know so little that nobody can be sure of them, and that the children, knowing more, will make a more reliable and stable generation. The reply is indicated above. If the parents are well indoctrinated in the faith of God's elect they will not lapse, even if they do not know logarithms, and if the children also are not well indoctrinated the same way,

then, though they are possessed of all knowledge and can speak English like their teachers, though they may not lapse into heathenism of the old sort they may slide over into rationalism or agnosticism or materialism. In a word, it is not scientific truth that saves either parents or children, but *Gospel truth* and GOSPEL TRUTH ONLY. It is that we are bound to furnish as missionaries. We recognize also that it is right for us to help on in whatever is contributory to the main end, according to the measure of its value for that main end. There is room right here for a delimitation of frontiers. Just where the line is, and what belongs on one side, and what on the other, of actual indispensableness, is a question on debatable ground. We are not seeking controversy, but only telling an experience and telling how things came to a head with us in settling the question: *Who should lead off and carry the big end of the log in the education of church members' children?*

A three years' contest.—It came on at an important station of my own, where a school had long been kept up. I had "dinged" it into their ears for some years that they must now begin to lead off, but it was regarded as mere "ding-dong" by them. The New Year season drew near when schools have to be arranged for, but I did nothing. They became anxious. Teacher, are you not going to start a school? No, I am not, but *you* ought to start a school and not let your children grow up in ignorance. God has given them to you, not to me. They believed I would relent, but there was no relent in me. Time dragged, the season became late, and yet no school; and school there was none the entire year. They felt a little hard toward me, but that did not soften me. The next year came the same request. Now, teacher, you will have a school this year. You know we had none last year. Yes, there will be a school if you will start it, but not unless you do. Your children are your own, not mine, and it is your business to see they do not grow up as ignorant as young calves. Oh, but teacher, we are not able, and if you don't do it, it won't be done. Well, if you really are not able then God does not require it of you. But I have no evidence that he requires *me* to educate *your* children. I am willing to help you after I see you make a start, but can do nothing till then. Again there were long and half-frowning faces, and again there was an obdurate missionary, and another year passed away. As the third year drew on they came to me and said: Teacher, we are going to have a school; we have got our list of pupils, we have made our subscription, and here it is. We have engaged so and so to be teacher, and we have agreed with him on the terms. Do the best we can we shall be short a little in funds. Can you help us? Oh, yes, I replied, I will help you cheerfully now that you are going to help yourselves.

The victory was won. The school was started. It became a precedent for other places. Now our members all get up their own schools, and nobody would think of going back to the old state of things. A dozen of our little churches have had their own schools attached as a part of their church work. The example has proved delightfully contagious. More than that, these young Christian teachers whom we are sending out from our normal school do a deal of preaching on Sundays, and are helping them solve the question of their own self-nutrition.

The limits of this article are more than reached, and yet something remains to be said on our experience in laboring for a transition from the idea (among the helpers) that their proper office was not to be pastors, primarily, but evangelists; and (in the churches) from the idea that, instead of being foreign-fed, they were to be home-fed (or, Scriptural self-nutrition); from the kindred idea that their spiritual possibilities, instead of being contingent on dollars, were contingent on graces and gifts of the Holy Spirit; from the idea that, instead of having missionaries build their chapels for them, they should build their own; and, finally, from the idea that, instead of running to foreign Consuls for protection under treaty, they should rest their claims for protection and upright treatment on the fact that they were law-abiding Chinese subjects, and therefore had a right to the benefit of the laws—treaties guaranteeing religious freedom being among them—and should call for the fair treatment accorded to well behaved people, whoever they were, and no matter of what religion.

We by no means claim to have "already attained," but we press toward the mark, convinced that consummation lies in that direction. But whether so or not, the experience we have gone through may be of some interest to others, like ourselves blazing the trees along the projected roadway.

*A Comparison of the Chinese Church of To-day and the Church in the New Testament Times.**

BY REV. F. L. HAWKS POTT, B.D.

THE subject which I have undertaken to present to you to-night is one that bristles with difficulties. To reconstruct for ourselves a complete picture of the primitive Church is not so easy a matter as it first appears. The sources upon which we may draw are after all very limited. No book in the New Testament, with the exception of the Acts of the Apostles, gives us anything like

* Read before the Shanghai Missionary Society, Tuesday, December 6th, 1898.

a history of the early Church, and even that partakes more of the character of a biography than of a history. Outside of the Acts of the Apostles we have to depend for our information upon incidental references occurring here and there in the course of the Epistles and the Book of Revelation.

Another difficulty arises from the largeness of our subject. My subject is the comparison of the Chinese Church of to-day and the Church in the New Testament times, but after all the Chinese Church of to-day is very much the same as the American, the English, and the European Church of to-day.

In the strict sense of the word there is no Chinese Church. Christianity in China has not yet become indigenous, but remains largely a foreign exotic; it is still the Western type of Christianity, so my comparison merges itself unavoidably into the larger one, that is, the comparison between the Western Church of to-day and the Church of apostolic times.

We will try, however, as much as possible to speak only of those matters that bear most directly upon the condition of the Church in the Chinese empire.

Now a word as to the value of instituting this comparison. Suppose we could draw a complete representation for ourselves of the early days of the Church, what then? Should we strive to copy it at the present day in every particular? I think not. Exact imitation is impossible, and even if possible it would be unwise.

I say impossible because the men and women of to-day differ from the men and women of the first century in mental equipment, in inherited ideas, in civilization, in manners and customs; and the circumstances of life in the nineteenth century are not at all the same as those of Apostolic times.

For example, when we exhort men to the imitation of Christ we do not mean that they shall take the command literally; none of us can follow Him in what we may call the accidents of His life; we cannot spend most of our time in an outdoor life, we cannot be like Galilean peasants, wandering up and down over the country with no fixed place of abode; we can only follow Him in the spirit, not in the letter. So it is in regard to the copy of the early church; it is more in spirit than in letter that we can reproduce it.

But I said an exact imitation would also be unwise; my reason for so saying is because the apostolic Church was a time of germination; Christianity had not then, nor has it yet reached its full and complete development. The more we study those early days the more we are led to see that nothing was as yet crystallized; doctrine, Church government and worship all were in the formative state. Christ Himself said: "The Spirit will lead you into

all truth," and thus foretold the progressive development of His religion.

The developments of the germinal ideas of the Christian Church have been various and manifold. Some have been good and some the reverse. A sense of historic continuity forbids us from looking upon all developments as things that should be swept away; we should rather examine into them, compare them with the conceptions of Christ Himself and then decide whether they are true or false.

Again, from this comparison of the Church of to-day and the apostolic Church we may derive a more positive gain. It will show us whether we have entirely overlooked some important aspects of Christian truth and life, whether the development which has come to us is a complete and rounded one, or only partial and one-sided.

So much by way of introduction.

Turning to our comparison the first thing we will glance at is the field.

Is there any similarity between the Church in China and the field of the efforts of the apostolic Church?

Taking a superficial glance there might seem to be many points of resemblance. Both Rome and China are heathen empires of vast extent. In both the popular religion is polytheistic founded on nature worship. In both we find state religions considered of the first importance. Both possess an absolute form of government.

Here the likeness ceases. In China we have a homogeneous people, one in customs, manners, racial characteristics and mental qualities. In Rome there was the greatest heterogeneity. The empire, consisting of some thirty-five provinces, was a vast conglomerate. People of the most diverse origin and history were gathered together as component parts of a great nation. Rome's policy was to leave her people undisturbed as to their national customs, and religious beliefs, and all that she attempted was political unity.

As some one has said very truly: "The mental and moral characteristics of the people in all parts of the empire, their habits of life, their prejudices and passions, their religions and superstitions, varied greatly."

The result of Roman civilization was life and a spirit of enquiry. The result of Chinese civilization is stagnation and deadly self-satisfaction.

There was a spirit of cosmopolitanism abroad among the people of Rome, not the spirit of intense and narrow conservatism we find in China.

Another great difference lies in the preparation of the field through the dispersion of the Jews; the Jewish synagogue was to be

found in almost every town of any magnitude throughout the length and breadth of the Roman empire, and the chosen people witnessed everywhere for the principles of monotheism, thus preparing the soil for the spread of Christianity. The Jews of the dispersion, the Hellenists, emphasized only the essence of Judaism, the belief in the one true God, the importance of a life of purity and honesty and the doctrine of God's punishment of the wicked and reward of the righteous. Unlike their co-religionists of Judaea they attached but little importance to the observance of the ceremonial and ritual law. I know of nothing corresponding to this in China.

Then further there was Greek intellectualism permeating the empire, bringing with it culture and a real thirst for truth and knowledge. To this again there is no parallel in this empire.

So we might go on multiplying the differences, but perhaps enough has been said to show that the problem of planting the Church in China to-day is in many ways different from the task the Apostles and the early disciples were called upon to undertake.

To my mind the task of founding Christ's kingdom in China is even more difficult than was that of establishing it in the Roman empire, and consequently the victory, when gained, will be even more glorious than was the first great conquest.

Having now taken a brief glance at the field we will go on to the comparison of the methods of propagation.

We are all familiar with the methods now employed in China, and I need not speak of them at length; we also feel that altered conditions call for a modification of methods, and that it would be out of the question to use no others than those used in apostolic times.

We missionaries are not citizens of the empire we have come to convert; we are strangers in a foreign land, and cannot assimilate ourselves to those among whom we live, as the apostles and early disciples could enter into the life of those by whom they were surrounded. They were laboring in their own country, speaking not a language acquired with great difficulty, but the widely spread Greek tongue. From such considerations the conviction should be born in upon our minds that our work in this empire must necessarily be much more largely educational than directly evangelistic. Ours is the task of inspiring and teaching a few who are to be the evangelizers of the multitudes.

That educational work will include the conversion of the minds of the people, that is, the creation of the mental atmosphere in which Christian thought can be more readily apprehended, the teaching in schools and colleges, the preparation of a literature written from the Christian standpoint, and above all the training of a native ministry.

I do not say that no direct evangelization can be done, but simply that it can be best done through native agency.

As to the method of evangelization I think we can also learn much from the study of the early Church.

The one thing that strikes me most forcibly in reading the accounts of St. Paul's life, is how little direct preaching he did *to the heathen*; the service in the synagogue was always the great means he employed for the delivery of his message, and the audience was generally almost entirely composed of Jews and those of the gentiles who had come under the influence of Jewish teaching.

"He evidently did not go about through the cities of a province with a flourish of trumpets summoning all the inhabitants to repentance and proclaiming from the house tops the kingdom of God; but he sought to win converts by direct personal contact, forming acquaintances as opportunity offered, very likely first of all among those of his own trade, laboring with them for his daily bread and telling them his message one by one, until he had succeeded in gathering about himself a little circle which became the nucleus of a Church. It was through this quiet hand-to-hand work that he doubtless accomplished most, and not through public preaching in the synagogue or elsewhere." Christianity was a leaven working in household after household, binding the members together in the bonds of a common faith, a common life and a common hope.

We have only one instance given us in the Acts of the Apostles of St. Paul addressing a heathen assembly, namely the speech delivered at Athens before the court of the Areopagite.

I am convinced that the method now largely employed is not the best way of expending our force and time, and that it largely arises from a misconception as to the primitive way of spreading Christianity. The average native assistant neglects almost entirely the *personal method* of winning converts, and seems to think he has done his entire duty if, in a perfunctory way, he spends a certain amount of time daily in preaching on the streets or in the chapel.

Then another lesson we learn from the New Testament is that the Church was self-propagating; from the very start it supported its pastors, and also missions to other towns. St. Paul refers in his first Epistle to the Corinthians to the fact that he had equal rights with other apostles to receive support from the Churches. He voluntarily forewent this right, only receiving help from the Church in Philippi; but he never waived the right itself.

Again we see him on his third missionary journey engaged in collecting contributions from the gentile Churches to take with him to Jerusalem; the first duty of a Christian Church was, in his mind;

the support of those preaching the Gospel and the helping of less wealthy Christian communities.

How strikingly different this is from what exists in China at the present day. Here we have a native ministry and native assistants supported almost entirely by money from abroad, and the native Church itself doing but little in the way of self-propagation; money is spent lavishly, but alas, not altogether wisely. *Self-support is put as something to be aimed at, not as something to begin with.* I grow more and more certain that we are working on wrong lines, that the present system of subsidizing the native Church is radically pernicious, and that it nourishes an unhealthy foundling, but does not produce a strong and vigorous offspring. Here it seems to me we would do well to follow literally in the steps of the apostolic Church.

The growth of the Church must be from within, not from without; small Christian communities must do what they can towards the support of their pastors from the very beginning, and no native assistants paid entirely by the home Church should be placed over native congregations.

This reform would be a radical one, but sooner or later it is bound to come, for nothing has hindered the growth of the Church in China so much as the endeavor to advance it by the use of money. It has given wrong conceptions to pastors and people alike, has made them hungry for the overflow of our wealth, instead of being self-respecting and independent. It has kept away the right men from the Church and drawn in those who come from base and unworthy motives.

Next I turn to the subject of Church organization, or as it is generally called ecclesiastical polity.

There is one thing about the Church of apostolic times in sad contrast with the Church in China to-day. Then the Church was one; now it is divided and rent asunder. The Church at Jerusalem was the mother Church, with whom all other Churches were in communion.

For nothing does St. Paul strive more vigorously than for keeping the gentile Churches which he founded in touch with the mother Church. He claims that he is working in perfect harmony with the other Apostles, and that to him had been committed the Gospel of the uncircumcision, as to Peter and the rest, the Gospel of the circumcision.

The contribution he was so anxious to take up to Jerusalem on his third missionary journey was to be the means of manifesting that unity.

Antioch, the first gentile Church, looked as a matter of course to Jerusalem for the settlement of the controversy in regard to the relation of the gentile Christian to the Mosaic law, and when she sent forth missionaries to establish other Churches, it was not with the idea that the Churches founded were to become separate entities, but parts of the one Church. The salutations in the New Testament epistles from the Christians of one Church to those of other Churches, show us that all looked upon themselves as forming parts of one whole; the one Church did not spring from a combination of different congregations, but the different congregations and communities sprang forth from the one Church.

Yes, there was at the first dawn of the Christian era a united Church. Weiszäcker in his history of "The Apostolic Age of the Christian Church," says: "Paul never, so long as he labored, gave up the purpose of completely uniting the imperial Church with the Jewish parent Church.

The idea which had once impelled him to seek for recognition of his mission in Jerusalem ever led him to strive for the maintenance and perfecting of the *κοινωνία* there attained; no experience, however dark, could confuse his aim; his disposition remained unaltered; an actual separation he regarded as a calamity, as if by it his work would have become a castle in the air. He knew one Church of God including Jews and gentiles as believers (I Cor. x. 23) just as the world outside consisted of Jews and Greeks."

What were the strong unifying forces which held all the Churches together? There were doubtless many. The one faith, the one life and the one hope were all integrating forces, but I think one bond of union that we must not overlook was the Apostolate.

The organization of the Christian ministry in apostolic times is a vexed, and I fear, a vexing question.

I shall not detain you by entering into any lengthy discussion of it to-night. I frankly confess that in the germinal epoch of the Christian Church we do not find a completely developed episcopal, presbyterian, or congregational form of government.

What I wish to emphasize is the leading part played by the Apostles, and how their office and prerogatives kept all the different communities united. The word apostle is used in a two-fold sense in the New Testament; sometimes it refers to what the literal translation of the word implies—missionaries—as for instance when St. Paul gives the list of the different gifts of the Church: "First, apostles; secondarily, prophets; thirdly, teachers, and after that miracles, then gifts of healing, helps, governments, diversities of tongues (I Cor. xii. 28); but it has also a narrower and more res-

stricted use, that is, it is the name applied to the twelve and their successors. Theirs was the chief office, and theirs was the duty of founding and overseeing the Church.

We all know how anxious St. Paul was over and over again to combat the opinions of his adversaries that he was not a real *bona fide* apostle, but that he had assumed the office himself, and how he claimed to be as true an apostle and as really appointed by Christ as the others. We see him even at a distance exercising a strong control over the Churches founded by himself, as for example in the directions he gives as to the discipline to be meted out to the incestuous Corinthian, we see him appointing emissaries to the Churches to govern them in his stead, for example, Timothy and Titus, and we see him ordaining elders over the Churches in Galatia, at Antioch, Iconium, Lystra and Derbe. Then when we look at the Church in Jerusalem we find there also the apostles taking the initiative in everything. The position of James, the brother of our Lord, seems at first to be an exception, as he was not one of the original twelve, but it is very natural to suppose that after the martyrdom of his apostolic namesake James, the son of Zebedee, he was chosen as his successor, as Matthias at an earlier time had been chosen to succeed Judas Iscariot.

It was the apostles who brought into existence the order of deacons and who ordained the presbyters who sat with them in the Council at Jerusalem. So then the apostolate formed the strong bond of union.

When we study the state of the Church in China to-day we find that that great important note of unity is not the predominant one. There are many different forms of Church government, and each Church is a unity in itself. There are differences in doctrines also, though, thank God, the underlying belief in the great principles of Christianity is much the same. The form of agreement drawn up by the missionaries in Kuling stands as an evidence of this.

Some have said: "What difference does it make after all? We are only like so many different regiments in one army; we all serve the same Lord and Master."

The metaphor, to my mind, is not a good one, for an army implies some central authority, making the whole body cohesive and all parts subservient to one great purpose. The unifying factor is just what is absent now.

Historically, the episcopate became shortly after the time of the apostles the unifying principle of the Christian Church; it was a great centripetal force. The origin of the episcopate seems lost in obscurity. According to Bishop Lightfoot "the term presbyter and bishop were first synonymous, and the episcopate was formed not

out of the apostolic order by localization, but out of the presbyterial by elevation; and the title which was originally common to all came at length to be appropriated to the chief among them."

According to Rothe (a member of a Presbyterian Church) "immediately after the fall of Jerusalem, a council of the apostles and first-teachers of the Gospel was held to deliberate on the crisis and to frame measures for the well being of the Church.

The centre of the system thus organized was episcopacy, which at once secured the compact and harmonious working of each individual congregation, and as the link of communication between separate brotherhoods formed the whole into one undivided Catholic Church."

There are still many other theories, but whatever the origin, the fact remains that the episcopate became the bond of union shortly after the apostolate had passed away.

With the reformation of the Church, centrifugal tendencies set in, and purity of doctrine seems only to have been attached through the disintegration of the Church into many different bodies.

At the present day, as we view the situation, we cannot feel satisfied; we who are laboring at the outposts feel, all too keenly, that the lack of unity of organization is one of the greatest obstacles in the way of the spread of Christian missions, and promises to become a worse hindrance as time goes on. Our endeavor should surely be to seek some way by which organic unity can be restored.

It does not fall within the province of this paper to suggest any method of reunion, but only to point out the contrast existing between the Church of to-day and the Church in the New Testament times, and to urge once more that we all pray from our hearts the prayer of the Master Himself, "That all may be one."

Turning now to the worship of the primitive Church let us see what our comparison will teach us.

In Acts ii. 42 we have an outline sketched for us of what it consisted at the beginning. The Church adhered to the "apostle's doctrine and fellowship and the breaking of bread and prayers." The Jewish Christians in Jerusalem at first went on as ordinary Jews attending the worship in the temple and the synagogue, but in addition they met together among themselves from house to house for instruction, for prayer and for the celebration of the Lord's Supper. It was some time before the Christian Church in Judaea became completely differentiated from the Jewish; when it did the Christian service superseded the old service of the temple and synagogue. Among the gentiles from the very beginning the Church had no connection with temple or synagogue, and of course was sharply separated from the worship in heathen temples. From

the start a spiritual worship took the place of the formalistic sacrificial ceremonies connected with the worship of heathen deities.

It is to this worship of the early Church that St. Paul refers in the words *λογικὴ λατρεία*, a reasonable service. (See Rom. xii. 1).

The meetings of the Christian communities originally had a two-fold purpose; it was for prayers, instruction and spiritual edification, and also for the celebration of the Love Feast, or Agape, and the Holy Communion. Pliny, in a well known passage, gives the following description of the meetings of the early Christians. "They were accustomed, on the appointed day, to gather together before daylight, to sing a hymn responsively to Christ as if He were God, and again they met for the purpose of receiving food of an ordinary and harmless character." Here we have an account of two meetings held on the same day, one of which was undoubtedly the holy communion.

In St. Paul's Epistle to the Corinthians we have a description of a service in apostolic times in a gentile Church. He tells us when they met together each one has a psalm, a teaching, a revelation, a tongue, or an exposition. He speaks of the service as one in which great freedom existed, and urges them to do all things in decency and in order, and adds, "Let all things be done to edifying." He also refers to the common meal, or Agape, in which rich and poor met together on a common footing as brethren, and rebukes the Christians for the disorders that had arisen in the Church in connection with it, nullifying completely its original intention, and he describes the celebration of the holy communion which originally followed immediately the love feast. It has been thought by some critics that all this could not possibly have taken place at one service, and there must have been two distinct services, one of a more general character, consisting of prayer, prophecy, speaking with tongues, interpretation, instruction, exposition, etc., and the other of the common meal and the holy eucharist.

We cannot exactly restore in the Church in China to-day the early primitive form of worship. The gifts or charismata have disappeared; we no longer live in the age of miracles. Creative fertility and spiritual excitement were peculiar to that day, but we can retain the idea of worship as intended for spiritual edification and the praise of Almighty God, we can strive to do all things decently and in order. Above all I think we can see that we ought to look upon the celebration of the holy communion as the most important feature of Christian worship. Undoubtedly the early Church used the great memorial of the founder of the Church more frequently than most of the Protestant Churches of to-day. It was the invariable concomitant of Christian worship, witnessing to

Christ's presence with the members of His Church, the value of His death and sacrifice, to the life that comes from the spiritual appropriation of Him, and to the dedication of Christians to Him as Lord and Master. I suppose that Protestants have relegated the holy communion to the position of an extraordinary service because of the superstition and error which have crept into the Roman mass, but if the Chinese Church would be in accord with the custom of the Church in the time of the apostles, they should reinstate this service in its proper place and make it the essential feature of Christian worship.

As to the day on which services were held it was undoubtedly on the Lord's Day, the first day of the week. St. John in the Apocalypse tells us he was in the Spirit on the Lord's Day. On the lonely isle of Patmos, cut off from partaking in the earthly worship of the Christian Church, the vision of the heavenly, which is the type of the earthly, was vouchsafed to him.

Again St. Paul writes in I Cor. xvi. 2 that believers are to lay by on the first day of the week for the fund of the saints, evidently implying, that their alms were collected at the time of the Sunday service. Accordingly, in the keeping of the Lord's Day, we are following apostolic precedent.

Now a few words as to the moral character of the Christians of apostolic times. A halo of glory is apt to be thrown by us around antiquity; we think of those living so near to the time of the dear Lord Himself as being more saintly than men and women of the present generation, and leading their lives on a higher plane of spiritual elevation. Yet, as we study the epistles of the New Testament, our preconceptions receive a rude shock. Even those whom St. Paul addresses as saints are urged to put away idolatry, theft, and impurity from among themselves. And again and again he lifts the veil for us and shows us the primitive Christian as one whose spiritual life was but in the embryonic stage. Malice, uncharitableness, hatred, and variance were, alas, only too common in the early Christian communities. Human nature was the same then as it is to-day. I fancy that the average spiritual life of the early Church was much the same as it is to be found in the Church in China to-day.

St. Paul and the apostles never grew impatient or dismayed with all the many disappointments that came to them. Discouraged they must often have been, but the great essential worth of the human soul they never doubted. Before their eyes they put the great inspiring ideal, which we too must have to-day, the building up of each member of the Church "UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST."

Lastly, a few words in regard to doctrine. St. Paul speaks of there being "one Lord, one faith, one baptism, one God and Father of us all." One faith—what is the significance of those words? We live in a day of jarring creeds, and conflicting theological formulas; was there ever a time when the faith was one, and when all men believed alike? Did uniformity in doctrine, which the Roman Church still claims to possess, exist in the apostolic times? I think not; the more we study our sources, the more we see that although in regard to the great essentials there was unity and so St. Paul could say there was one faith, yet there were many different interpretations of that one faith. We have in our New Testament at least five—the Pauline, the Johannine, the Petrine, that of the Apostle James, and that of the author of the Epistle to the Hebrews. Paul's great Gospel, for instance, was faith in Christ the sole means of salvation, and by that faith He meant incorporation with Christ in such a way that Christ's acts become ours; we die with Him, we rise with Him. Through union with Him we become partakers of the divine life, we die to the flesh and become alive to the Spirit.

The Johannine conception emphasized Christ as the great revealer of God, "He that hath seen me hath seen the Father," and eternal life consisted in the knowledge of God and His Son Jesus Christ.

That of James was more ethical; salvation comes from the observance of the law of Christ. "Pure religion and undefiled before God is this, to visit the fatherless and the widows, and to keep himself unspotted from the world." Truth is infinite and many sided; the human mind can only grasp now this side, now that, it can only appropriate certain aspects. So it was then, so it is now, we can never expect to be alike in our beliefs in every particular; it is useless to strive for uniformity. That dream will never be realized. The lesson for the primitive Church would seem to be that our endeavor should be to present to those whom we teach the great central truths of Christianity, those truths enshrined in the historic creeds, and also their various interpretations, to lead men to ponder them, to show them the "unsearchable riches of Christ," not to give some cast-iron system of theology, some dogmatic scheme of salvation as the only allowable interpretation of Christian truth.

I feel I have only touched the hem of so large a subject. I have only had time to put before you some of the lessons that my study of the early Church and reflection on the Church in China of to-day have taught me. I have tried to approach the subject without mental bias, and if my conclusions are erroneous I shall be glad to receive correction.

I cannot leave the subject without one final word as to the relation of the Church of apostolic times to the Founder of Christianity. I believe God's Holy Spirit led the apostles to a clearer understanding of the teaching of Christ, but yet I cannot think that all that was apostolic was in complete harmony with the mind of the Master. We cannot understand what the Church in China should be to-day merely by the study of the Church in apostolic times; we must go back to Him who founded the kingdom; only then can we thoroughly comprehend what our aim should be.


No one has been so misunderstood as Christ Himself; no sooner did He withdraw from men's vision than the world began to mistake His meaning. It was so, for instance, as to His second advent. The early Church through misunderstanding expected Him to return in glory almost before the first generation of Christians had passed away, and so their great aim was other-worldliness; this world to their minds seemed utterly evil, not worth struggling for, and it was shortly to pass away. Little did they understand the words, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole became leavened." Little did they realize that the Christian Church was to be the salt of the world, saving it from corruption, making it more and more a world in which God's will would be done as it is in heaven.

Let us never overlook this. Important as the study of apostolic times is, we must get back of them to Christ Himself, thus only can we know the real nature of His kingdom, its doctrine, its laws, and its method of growth, and thus we can better grasp what our task is as the ambassadors of the King of the kingdom of God.

North-China Sects.

BY REV. F. H. JAMES.

I.—THE SUN SOCIETY.

CCORDING to the "True Record of Heavenly Treasures" this Society was founded in the Chow dynasty (probably not earlier than 300 B. C.), and is in all probability the oldest of the sects. The followers of this cult worship no gods, but only the sun. If the sun is obscured by clouds or mist, then fire is worshipped, and at night they offer their adoration to a lamp. They do so, because they affirm that from first to last only light and darkness, good and evil exist. Thus all the light of day and the brightness of fire are both given by the sun, who is the spirit that diffuses hap-

piness, while the darkness of night and the mists that obscure the light are caused by evil, or calamity-bringing demons.

They not only worship the sun daily, but specially on the days called by the cycle names of Yin and Mao (Yin=Gemini, and Mao=Cancer, of the zodiacal signs), when they fast, and chant their liturgy, and worship continuously, because it is said (Book of History, p. 19) "respectfully receive as a guest the rising sun" and maintain your attention until he passes by Cancer (or as some explain it, "treat the sun with the reverence due to a guest from the time he comes forth in Gemini until he passes Cancer," i. e., from morn till even on these special days).

Eclipses are deemed most important events. All who belong to this sect must fast, chant the liturgy with truest sincerity and earnest invocations, because they say the sun suffers on these days for our sins. Adherents of this sect are to be found all over China, but they do little beyond printing and chanting the 'Sun Liturgy.' The stricter members of the Society are said to have special forms of very earnest worship. The records say that this seat was derived from Lo (Zoroaster), the sage who enlightened all the Western lands.

II.—LIGHT-WORSHIP SOCIETY.

According to the "Abstract of the Treatise on Genii" this sect was started by the Yellow Turbans (probably an order of roving priests from Tibet or some neighbouring country.)

They attend to nothing but the worship of light. When they worship they fast, receive no guests, in order to manifest the true likeness of the heavenly nature in its pristine purity, and to hide the corruption which in after days has sullied it. They clasp the hands over the breast and worship toward heaven, on which the god of light draws near to protect them, so that all dark demons are driven away.

If the passion for earthly things be allowed to develop, the god of light destroys the offender.

As to the name "Yellow Turbans," or "Yellow Hat," it is sometimes changed for "Yellow Kerchief Scatterers," or "Yellow Bonnet Dispersers of Men."

According to the "Abstract of the Sui Dynasty Literature," there was a certain Li Shao-hsüen who, being dismissed from the service of one of the Sui* Emperors, thereupon donned the "Yellow Bonnet" and joined the roving bands of adventurers, who professed to be able to fly aloft and perform other marvellous feats of the black art, so that afterwards Li was called "the Yellow Turban" (or "Yellow Bonnet Chief.")

* The Sui dynasty lasted from A. D. 589-620.

THE GREAT PEACE SOCIETY.

The "I King Pien Lau," or "The Classical Writings Condensed," says that this Society was founded by Cheng Ao. Another name for it is "Ki Kiao," or "Self Society," which was given because its members never inquired about the affairs of others.

Cheng Ao is said to have lived at the time of the "Wu Vu" or the "Five Dynasties," which ruled from A. D. 907 to 951. Emperors, both of the T'ang and Tsin dynasties, wished to employ him, because they had heard of his filial and fraternal virtues. He declined to enter their service, whereupon they dubbed him, "The Independent, or Rambling Teacher."

Cheng Ao taught that the science of "Self" had been misconceived and rejected by many, simply because they were unwilling to examine closely into the real meaning of the term "Self." He insisted that *Self* does not mean *selfishness*, or *self-assertion*, or *self-sparing*, but *self-study* or *scrutiny*, *self-rebuke*, and *self-stimulation*. It is not the passive love of ease and dislike of toil, nor is it the desire of gain or avoidance of injury, but unremitting, earnest, diligent *self-exertion* to obtain good and escape evil. Whether others are good or not, whether they meet with prosperity or adversity, whether the times are flourishing or the reverse, whether circumstances are calamitous or fortunate, is the concern of others; what is it to me? (This may mean, 'as I do not cause these things, I am not responsible for them, and therefore should not distress myself about them.') Even if these things affect my relations and intimate acquaintance, the case is not altered, and equally so if I see right principles perverted, all should be ignored as if unknown to me. Hence it has been asserted "it is not that men destroy our peace; it is that we are not at peace with ourselves."

In later years Cheng Ao retired and dwelt in the Chang-nan mountains. He was called the "Head of the Great Peace Society." After dwelling for some time amid the hills, he passed away from life.

The truth about Cheng Ao's teaching is simply this: He held that it was utterly useless to be at strife with the world. (Take life as you find it, do your best, but do not fight fate or fact about the inevitable.) He had absolutely nothing in common with Chang Kioh, who styled himself the "Taoist Great Peace Leader," nor with those of later times, who falsely styled themselves the "Great Peace Society," when really they were by no means "Men of Great Peace," but simply "Yellow Turban Bandits," followers of Chang Kioh and not of the "Rambling Teacher" Cheng Ao's party at all. Therefore it is essential that in this matter the wheat and tares, the true and the false, should by no means be confounded.

The Sabbath for the Chinese.

BY REV. COURTENAY H. FENN.

(Continued from January number.)

AFTER preparing the body of this paper, I drew up a series of thirteen questions, which I sent to forty representative missionaries, old and young, of all denominations, in various parts of China and Korea. I have received, in all, thirty-three replies to my letter, containing a highly interesting and valuable array of opinions and experiences, a *resumé* of which I give herewith.

In reply to my first question, "Do you consider the Sabbath question a very important one in China?" there was absolute agreement of opinion that it is a very important question indeed, "as important," says Dr. Corbett, "as in any land under heaven." Almost every letter expressed great thankfulness that the subject is again to be agitated, because, as Mr. Leaman, of Nanking, says: "We are in great danger of raising up a church without a Sabbath, through the lack of a definite and strong grasp of its obligation in the minds of missionaries." Mr. Shoemaker, of Ningpo, writes: "I consider it the great test of obedience and faith, next to the giving up of ancestral worship. As one of our native pastors says: 'If we give up the Sabbath, we have surrendered to the enemy.'" Says Mr. Beynon, of Shansi: "The question is vital to the well-being of our church; and is so considered by our native brethren." Says Dr. Underwood, of Korea: "Sabbath observance is a mark of Christianity among the natives."

The second question, "Do you consider the Sabbath law of the Fourth Commandment, requiring a rest from labor, and a devotion of the day to worship and works of mercy, still binding?" was answered almost as unanimously in the affirmative; several brethren, moreover, accompanying the replies with excellent statements of the uplifting and sanctifying, rather than abrogation, of this and all the Commandments by the new Covenant and the Law of Love. Says Mr. Macnair, of Shansi: "The New Testament does not at all abrogate the Old. Not to destroy, but to fulfil—to make honorable—did Christ come. The New Testament reveals to us the true spirit of the Decalogue. The doing of work on the Sabbath may or may not be a breaking of the command, according to the spirit that actuates; while the abstinence from the outward and physical side of labor is no guarantee that the command is not broken." This, of course, has been true in all ages. Says Rev. G. B. Farthing: "The work of Christ abrogated not only the ceremonial but the moral law also, in

so far as the letter is concerned." This unfortunate and, I believe, incorrect use of the word "abrogate," is explained and really nullified by that which follows, as he says: "Though love, which cannot but fulfil it, brings it back again with more solemn and sacred sanctions. The Christian Sabbath, or Lord's Day, will be kept for devotion and worship and closer communion with God, most gladly, in gratitude and love, by sincere believers." Dr. C. W. Mateer writes: "I do not think that the Sabbath can be successfully introduced into China, save as a divine law. To introduce it as a mere matter of precedent, or of human expediency, is a vain effort, and is, moreover, an impertinence and offence against Christ."

In reply to the third question: "If not binding, on what Scripture teaching do you base this view?" One or two brethren quoted the passages already considered, in the Epistles to Romans and Colossians, as indicating that the apostle to the gentiles did not require or insist upon a rigid observance of the day. I have already treated that point sufficiently.

My fourth question was, "Do you make a pledge of Sabbath observance a pre-requisite for church membership?" About three-fourths of the replies reported a special pledge of this character; while all but three require a promise to observe all the Commandments. In all fairness it should be said that the one specific objection to such pledge comes from a missionary who has been greatly used of God, the Rev. John Ross, D.D., of Moukden, who thinks such a pledge a stumbling-block, as increasing the sin of future failure to observe the Sabbath. This is, of course, the stock argument against pledge-making, and would do away with all church covenants, oaths of allegiance, and promises of every sort. Dr. Underwood's plan is the practical equivalent of a pledge. If the Sabbath is not observed by the Korean Christians, they are disciplined, and he admits no one to the church who is not observing the Sabbath.

Dr. Ross joins with every other writer in answering "Certainly" to question five, "Do you make the habitual desecration of the Sabbath a ground for discipline?" One brother writes that the loose practice of some missions in his neighborhood, makes such discipline difficult. Mr. Farthing says that, in his experience, "the habitual desecration of the Sabbath has always been an effect, not a cause of falling. Discipline has always gone behind the non-attendance at worship, etc., to something prior, a lapse of some kind which produced the coldness that made worship no longer a joy, and the Sabbath irksome." While I should entirely agree with this as a statement of a frequent fact, yet the general testimony of these letters agrees with my own, that Sabbath desecration is quite as often a cause as an effect of spiritual coldness and declension.

The sixth question, "Do you excuse from Sabbath observance those who would lose their employment if they should observe the day?" naturally brought out a great variety of reply, ranging from a plain "Yes" to a "Certainly not." A large majority of replies agrees in disapproving of such excuse, but various circumstances are mentioned which would warrant exceptions to the rule; as, for example, cooks, soldiers, sailors, policemen, innkeepers, milk-vendors, care-takers in factories,—the work of all these falling distinctly within the line of the necessary; preachers, doctors, and nurses in their labors of mercy; and minors under absolute compulsion. All these classes should be urged to secure just as much freedom as possible for public and private worship, and would be excused from full Sabbath observance, not on the ground that they would otherwise lose their employment, but either because they are not able to be their own masters, or because their works are those of necessity or mercy. Several brethren deprecate summary treatment of any case. Rev. J. H. Pyke says that one of his "best members, also having a license to hold services, is in the employ of the Railway Co., a section-master with forty men under him. He has long wanted to be released from duty on the Sabbath, with pay for the day deducted. He has just secured the much coveted permission, without any reduction of salary." [Alas! Mr. Pyke was obliged to report later that the arrangement had not proved satisfactory, and the man had been obliged to leave the Railway employ]. Another man, equally earnest, and also holding a license, is a middleman in the animal market of a large fair. He has four associates. He offered to resign his position, but they would not hear of it. He then stipulated that he should not be required to work on Sunday, and would relinquish all pay for that day. This arrangement was made. Says Mr. Pyke: "If a man gives himself up to God, believes with all his heart on the Lord Jesus Christ, is baptized for the remission of sins, and receives the Holy Ghost, he will become very earnest about the Sabbath himself." Dr. Underwood relates two remarkable instances, illustrating the not uncommon compensations in this life for a strict obedience to the laws of God. "In Pyeng-yang city there was a paper merchant who became a Christian. While he carried on the business, the capital was provided by a rich man, who was not a Christian. The Christian, at once on conversion, without a question, closed his shop. His moneyed partner objected, and told him he must either give up his business or keep it open on Sundays. The man came to the missionaries for advice. They told him what the Bible said, and left him to decide. He decided to keep the Sabbath at all risks, and was dismissed. He had not been out of business many days before one of the wealthy men of the place, who

was not a Christian, sent for him. This wealthy man had argued to himself that a man who will act like that, must be an honest man, and can be trusted with money. He therefore provided him with money to fit up and stock a new store larger than the one he had lost, and the man is now doing better than ever. Case Two.—In a farm village on the sea coast, nearly all were Christians. One Sunday a Japanese merchant vessel, trading on the coast, landed and offered a very high price for beans. All who were not Christians sold their beans, and of course laughed at the Christians on account of what they had lost. But on the next market day there was not a bean to be bought except those owned by the Christians; and as the beans were so scarce, they brought a higher price than that paid on the Sabbath by the Japanese." The general testimony agrees that except in cases of necessity already mentioned, this question can be, and ought to be, fully settled before a man is admitted to the church. Says Mr. Rudland, one of the pioneers and most successful missionaries of the China Inland Mission, in a letter to another brother: "We have never had any serious difficulty about the Sunday question. One of the first questions asked of enquirers is, whether they are prepared to give up that day for the Lord. Or, I may say that in most cases the question is practically settled before that, as we examine none who have not been in fairly regular attendance on worship for at least three months. Even in the case of apprentices we have generally been able to come to some arrangement with the master on the question. My own decided opinion is that there is not likely to be any stable work unless this is the case." Mr. Rudland's station employs over thirty native helpers, and has over 2000 members. He also says: "We had one case in which we had to suspend a member who said he could not afford to keep the Sabbath. But he did not gain much by it, for not long after he was taken ill and lost three years of Sabbaths. This has had its effect on others, though not on him. We began on these lines, and though we now have eight more foreign workers, not one of them wishes to make any change in this matter, neither do our native helpers." Mr. Leaman, of Nanking, says: "There is no case in which a proper adjustment with the plain requirements of the Gospel, cannot be secured by the right-minded, and if in any case the circumstances are such as actually prevent a reasonable observance, better not to receive such an one than to have a member, perhaps a prominent and influential one, openly defying God's laws among the members by the allowed disobedience. You do not save his soul by taking him in, and you may by keeping him out."

The seventh question,—suggested by the Roman Catholic practice,—was, "Do you regard it as sufficient for the native Christians to

attend public worship, then spend the rest of the day in their usual occupations?" To this there is not one plain affirmative reply. The majority answer with a "No," subject, of course, to the same exceptions as that reply to question six. Says Dr. Wm. Ashmore: "The day is the Lord's, all of it, not merely a portion taken for public worship. The absolute RESTFULNESS of the Sabbath is needed for their body, soul, and spirit." Says Mr. Beynon: "Earnest, living, Christian men and women delight to keep the day unto the Lord, and if sacrifice is involved, it makes them stronger." The argument of one brother that the usual occupation is better than idleness, has been already answered.

The answers to my eighth question, "Is the true observance of the Sabbath quite general among your native Christians?" bear remarkable testimony to the truth of my contention, that much, if not everything, in this matter, depends upon the attitude of the missionary toward the Sabbath question. With scarcely an exception, it is the few men who think it unwise or impracticable to enforce the Sabbath law, who also report very lax observance of the day among their native Christians; while, on the other hand, those who make most of the sacred duty and privilege, have to report a genuine response on the part of the church, with a general and growing appreciation of the Sabbath blessing. If anything, besides its being a command of the Lord, were needed to demonstrate the practicability of the Sabbath for the Chinese, it is furnished in this strong testimony. Of course no one reports the attainment of the ideal, but where does that exist in the home lands? The Ningpo Presbyterian Mission has nine pastors and ten church organizations, and all are a unit on this question. Mr. Beynon says that in Shansi "observance of the Lord's Day is to the heathen the mark of a follower of Jesus."

The ninth question was, "If this observance is not universal what do you consider the chief reasons?" To this question we have two classes of answers—one enumerating the material difficulties, such as poverty, business, social, and family relations, conditions of native labor, the occurrence of market days on the Sabbath, ancient custom, etc. These are, no doubt, real reasons in many a case; yet there is not one of these difficulties which does not disappear when the real difficulty is removed. This is a heart difficulty, and is stated in many forms. Mr. Stanley says it is "lack of appreciation of Sabbath privileges and blessings, of the importance of the day as to spiritual living, of which they are so ignorant; and failure to apprehend the relation between obedience from the heart and reward." Dr. Goodrich strikes squarely at the root when he says: "Want of faith, want of courage, lack of faithful instruction."

Mr. D. N. Lyon: "Lack of a full sense of the holiness of God's laws and the blessings that follow their observance." Mr. J. W. Lowrie: "Low spiritual life, covetousness, unbelief." We may sum it all up in a sentence: The failure to observe the Sabbath, is due to the lack of a spiritual life, strong in faith and courage for the doing of God's will and the appropriation of His blessing. And to what is this chiefly attributed? To a lack of faithful instruction by precept and example.

My tenth question was, "What has been your personal observation as to the effect of observance and non-observance of the Sabbath on the general life of the church?" With the exception of Dr. Ross, who says that "there is no appreciable difference between those who entirely keep the day, and those who do so partially," the sentiment is absolutely unanimous that the difference between observers and non-observers, or partial observers of the day, is not only marked but radical. Let me quote from the letters: "The tide rises and falls with Sabbath observance,"—Stanley. "Wherever the church is alive and active, the Sabbath with its services will be observed,"—Pyke. "The permanence, stability, and spiritual prosperity of the churches which have come under my observation, have been notably greater in those churches where Sabbath observance was strictly enforced,"—Hudson Taylor. "I do not think a Christian life can be maintained if the Sabbath is not observed,"—W. T. Hobart. "Sabbath observance makes for a good solid Christian and growth in grace, while non-observance has the opposite effects on the individual and church,"—Leaman. "A main reason for the low state of spirituality in the church,"—Williams and Sprague, of Kalgan. "The same as in the West. This is the thermometer which indicates the condition of the church,"—C. Goodrich. "The no-Sabbath Christian is not distinguishable from the heathen. The church that has no Sabbath, is a misnomer,"—D. N. Lyon. "A loose observance, or non-observance of the Sabbath, is always connected with a low state of religion and morality,"—C. W. Mateer. "Lack of faithful observance of the Sabbath is the root from which springs all manner of cooling zeal, drifting away from the church and denying the faith,"—A Ningpo pastor, quoted by J. E. Shoemaker. "Effect of Sabbath observance on the life of the church, is the very best; the effect of non-observance the very worst. The latter, if allowed to become general, means the death of the church,"—Wm. Ashmore. "Sabbath observance is inseparable from the life of the church, *i.e.*, old-fashioned Sabbath observance,"—R. M. Mateer. "All who love the Sabbath, and delight in spending the day in God's service, grow in grace and bear abundant fruit. Those who are careless here are the ones who

are called before the session, not alone for violation of the Sabbath, but generally charged with other offences, and are generally unsatisfactory,"—Hunter Corbett. "The best observers of the Sabbath are almost invariably the best and most earnest Christians and those most to be relied on. An almost certain evidence of a man's having become lukewarm is his absenting himself from Sunday services and his engaging in his ordinary business,"—J. Macgowan. "The spiritual life and power of the church very largely depend upon the attitude of the church toward this question,"—S. A. Moffett, of Korea. "Essential to the Christian life of the average church member,"—S. E. Meech, W. H. Rees. "Almost without exception those who observe the Sabbath, grow in grace, while those who do not, go back or remain babes,"—C. H. Green. "Strict observance is, when enforced, one of the best safeguards against false professors. It is a good sign that a man's Christianity is real when he is willing to observe the day as wholly set apart to the service and worship of God. It is equally a bad sign of the reality of a man's Christianity when he is not willing thus to observe it,"—M. Macnair. "Non-observance leads to backsliding,"—M. B. Birrel. "Where the Sabbath has been observed, the advance in the spiritual life has undoubtedly been more marked,"—G. B. Farthing. "The observance is a mark of a healthy church, and, in the individual, of a healthy Christian soul,"—W. F. Beynon. "We do not have churches where the Sabbath is not observed,"—H. C. Underwood. "Faithful observance is always a benefit,"—B. C. Henry. "Voluntary non-observance, fatal; non-observance under the real or supposed compulsion of circumstances, injurious and often fatal,"—J. W. Lowrie. "Where the Sabbath is not observed, there is retrogression in all other respects,"—J. H. Laughlin. To similar effect also Revs. J. H. Judson and H. C. DuBose. Such testimony requires no comments.

My eleventh question was, "In country villages, are Sunday schools sustained?" About half the missionaries report such schools; others report none; but the holding of at least two services of some kind, either for preaching or Bible study, seems to be almost universal. The nature of these services is disclosed in the answers to the twelfth question, "What special effort is made to direct the use of otherwise idle hours into ways of worshipful service?" There seems to be a quite general effort in this direction; all missionaries, of course, realizing that the Sabbath will never be what it should be in the Chinese church, unless the converts from heathenism are shown how to make it a profitable day, not only by precept, but by example. To quote all in detail would require far too much time, but the various methods may be classified as follows: 1. Preaching,—usually two services, where practicable in morning and evening,

otherwise morning and afternoon. 2. Bible-study for instruction in the truth, conducted by the best-informed man on the ground. Where there is no educated leader, the stories and teachings of the Bible, or of such books as Pilgrim's Progress, are read aloud, or repeated from memory by all in turn; a leader among them also asking questions. 3. Bible or tract study to learn the character, or the Romanized. 4. The instruction of inquirers in the fundamental doctrines, either by a helper or by the more advanced members. 5. Instruction or practice in the singing of hymns, even where there is no qualified leader. The explanation of the hymns is also important. 6. Visitation of the sick. 7. Preaching on the streets of towns or villages, by companies of from two to twenty, all taking part in this testimony for Christ. 8. Visitation of relatives, friends, neighbors, for the definite purpose of carrying the Gospel to them. 9. Instruction of the other members of the family in the character and in the truth. 10. Christian Endeavor or other Young People's meetings. 11. Either cottage or union prayer meetings, an excellent occupation for the closing hours of the Sabbath. These plans, of course, are in addition to private prayer and study of the Word. Dr. Ashmore adds to other suggestions: "I consider rest from toil, and an opportunity to look up and down and around on the things that God has made, and which do show forth His power, His wisdom, His goodness, and His presence; I consider this an excellent use to make of the other hours of the Sabbath." Dr. Corbett says: "Everyone is appointed to teach some one else. All are carefully examined on the work done in the absence of the missionary, whenever he is able to visit the church or station. The success is seen in many having their minds and hearts filled with truth, upon which constant meditation gives joy and manifest stability and power to witness for the truth." Mr. Beynon says that in the Shansi churches there is little time for idleness. "The people gather for prayer at 9.00 or 9.30, many coming 30, 40, 50 *li*. Then follows preaching at 10.30 or 11.00, afternoon classes or another service, singing, speaking, prayer, etc. The people from a distance then return. Evening—praise service as a rule." Dr. Underwood reports at Seoul, before the regular church service, three different evangelistic services and two local class meetings; and after Sunday School in the afternoon, three more evangelistic services. These are under the care of, and carried on by, the natives themselves. Surely in view of all these suggestions, there is no need of resorting to secular occupations, to prevent the abuse of idle hours!

My thirteenth and last question was, "In your view, should the Chinese Sabbath differ from the ideal Sabbath of other lands?" This brought forth a unanimous "No," modified in only two in-

stances by the strange reservation, "so far as practicable without unnecessary hardship,"—a reservation which no one would think of applying to any other Commandment. It is well suggested by a number that the Sabbath for China ought to be a far purer and better one than the average *actual* Sabbath of the home lands, which has become so sadly secularized. It is an almost unanimous opinion that it is neither wise, nor right, to lower the standard one inch, because of the difficulty of living up to it. No church or life, founded on accommodation and compromise, will ever become strong and aggressive. As Mr. Rudland says: "Let us not make the way any easier than God made it." It is not the life free from struggle and self-sacrifice that moves the world, or enjoys the full blessing. Mr. Leaman speaks of the day as "a living, practical, and continuous substitute for all the native feasts. It by practice cultivates the grace and knowledge of seeking spiritual things rather than the things of this life." Says Mr. Shoemaker: "As a practical fact, the people seem to get about the same convictions on the subject as people of other lands. Even those who are remiss about the Sabbath, show by their consciousness of unrest in their own hearts their idea of what is right. It seems to me only a question of what plane of spiritual life is desired for the Chinese Christian church. May God prevent us from laying foundations that will doom this nation to a Christianity such as a compromising evangelization has invariably produced." Says Dr. Ashmore: "The only ideal I have for myself, or my Chinese brother, is the ideal that I get out of the Bible as a whole. The whole legal system is evangelized, and the Sabbath is evangelized along with the rest. I do get an ideal Sabbath out of the blessed book, and there is the only place where I do get it." Dr. Corbett writes that his ideal for the Sabbath for the Chinese, is substantially expressed in Isaiah lvi. 2, lviii. 13, 14, the passage already quoted. He adds: "I am fully persuaded that a fearful mistake, often made in China, is to baptize professed converts, and then practically to leave them to stand or fall, instead of fully obeying the express command of our living Lord: 'Teaching them to obey all things whatsoever I have commanded you.' This is indispensable to fulfil the conditions and secure the promised blessing, 'and lo, I am with you alway, even unto the end of the world.' If we as missionaries are unfaithful here, and fail to do well our part, we need not be greatly surprised if the Sabbath is not loved and observed as God intended." In a most interesting discussion of this subject at a conference of missionaries at Pei-tai-hê the past summer, the Rev. D. S. Murray, of the London Mission, pressed the point, that the time of probation is the time for the settlement of this question. While not an easy

question, it actually settles down to the matter of instruction by the missionary. As to loss of employment, he has found, in the course of a most successful work, that, instead of harm, this loss has frequently resulted in much good. Through careful instruction and loving discipline, his average attendance on Sabbath services in the country has increased, in a few years, from forty per cent of the membership to eighty per cent.

I cannot better close this paper than by suggesting, both to myself and to all my brothers and sisters, that in seeking to be faithful to our duty and privilege of making the Sabbath something more than a name in the Chinese church, we think much of the words of Dr. Goodrich: "We must work not too much law-end first, though we must preach the law. We must not be unsympathetic and hard, but must encourage our people and try to show them the blessing of keeping the Sabbath." In the words of Mr. Beynon: "Our desire for China should be a day of rest and gladness, a day that shall be a sign and memorial of soul-rest and blessing now, and of heaven's rest hereafter." Was not this the desire of the Heavenly Father, when He in the beginning forever blessed the Sabbath day and hallowed it? Is it not still the desire of that Heavenly Father, for China and for every other land under heaven, where the earthly, the sensual, the devilish, struggle to choke and kill those aspirations in the heart of man which reach toward God? Shall we not each one come to know more of the Sabbath blessing in our own lives; and shall we not do all in our power to give to the Chinese this blest day of God in its utmost perfection, "a day of rest and gladness, a day of joy and light, a balm of care and sadness, most beautiful, most bright?"

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by the Rev. S. I. Woodbridge.)

(Continued from page 38).



GAIN, it is said that we ought to institute a republic in order to drill troops to resist the encroachments of foreigners. But we have no arsenals, or dockyards, and if these were purchased abroad, they could not be brought into a Chinese port if China was a republic, for in that case there would be no officials, and they could not be classed as "official material." An army formed

under these conditions would be a noisy, cowardly flock of crows, utterly incapable of fighting a single battle. But taking for granted that this Falstaff regiment could exert itself, who would levy supplies if there were no official power? And who would go security for a foreign loan if there were no government?

We confess that China is not a powerful nation, but the people under the present government get along very well by themselves; if this "republic" is inaugurated only the ignorant and foolish will rejoice. For rebellion and anarchy will come down upon us like night, and massacre will seal our eternal grave. Even those who establish the republic will not escape. Murder and rapine will hold sway in city and village. The burning of churches will follow, and under the pretext of protection the foreigners will send troops and men-of-war to penetrate deeply the interior of our country and slice off our territory to be foreign dependencies, which we, perforce, submissively grant. This talk about a republic is very agreeable to the adversaries of China.*

Years ago the government of France was changed from a monarchy to a republic. The common people rose against the upper class, because the rulers were vicious and the government cruel. Our Emperor is exceedingly humane, our laws are not oppressive, and it is folly to introduce these democratic ideas to bring manifold calamities upon China. I have studied the philosophy of these republics, and find that translators of foreign books have wrongly interpreted the word republic by 民權 [literally "people power"]. For the people in the republics of the West only have the right to *discuss* measures, and not to carry these measures into execution. Americans resident in China inform us that the ballot box in their country is greatly abused for personal ends, and Chinese admirers of the American Republic have not minutely examined its defects.

There are many to-day who have only a smattering of Western ways, but who speak confidently of the "power of personal liberty." This is preposterous. The idea is derived from the books of the foreign religion, which say that Shang-ti bestows upon each individual certain mental and spiritual faculties, and that every man in consequence possesses intelligence and knowledge which enable him to act freely. This means, say the translators, that every human being has a personal liberty. A greater mistake was never made! All the empires and republics of the West have governments of some kind, and the duties of officials, soldiers, and workmen are

* It is a great mistake to suppose that foreigners would be satisfied if China refused to pay unjust claims, on the grounds that the people are unwilling or that the laws do not apply to the case. The foreigners would wrench the claim from us by force.

clearly prescribed. They have also lawyers and judges. Both officials and people are bound by the laws. What the court recommends can be debated by the parliament, but what the parliament decides can be vetoed by the court. How then can we say that men have personal liberty? Every market town has its elder to keep the peace, every band of robbers its chief. So every government has its rules. If each individual possessed this "liberty" every family and village would serve its personal ends. The scholar would always sit at meat and do nothing else, the farmer would pay no taxes, the merchant would grow rich beyond bounds, the workman would raise his own wages, the *sans culotte* would plunder and rob, the son would disobey the father, the student would not follow the teacher, the wife would not obey the husband, the low would not defer to the high, the strong would force the weak, and mankind would soon be annihilated. There is no such government on this round earth. There is no such custom even among the heathen. The English word *liberty* (里勃而特), which means "just in everything and beneficial to all," ought not to be translated by 自由, but by 公論.* The "Liberty Club" that now exists in foreign countries ought to be called the "Debating Society." If we wish to make China powerful and capable of resisting foreign nations, we must cherish loyalty and righteousness and unite ourselves under the Imperial dignity and power. This is the unchangeable truth of the past and the present, both in China and abroad. If it be urged that we give up the idea of a republic, but establish the parliament, we reply that our present system is, to all intents and purposes, a republic now. The ancient custom practically meets the case. If the government encounters difficult questions the great ministers are called upon to help settle them; and the people can apprise the rulers of their needs and wants through the appointed channels. The present dynasty is open and above-board in its dealings, and if our Chinese subjects are loving and loyal there need be no fear that the Emperor will not find out about them and supply all their real wants. The people have the right of discussing questions now, although the rulers retain the prerogative of settling them. This is done with reference to the best interests of all. Why is a "parliament" demanded then, when we already have this institution in effect? If it were established, pray where would the members come from? Let us wait until our educational institutions are in full swing, and the capabilities of our men are tested by daily experience, and then consider the matter. The present is not the time.

* The Viceroy is fairly adrift on this point, but it is refreshing to know that His Excellency, who speaks little English, is trying his hand at translation.—S. I. W.

CHAPTER VII.

The Proper Sequence of Things.

In order to render China powerful, and at the same time preserve our own institutions, it is absolutely necessary that we should utilize Western knowledge. But unless Chinese learning is made the basis of education, and a Chinese direction given to thought, the strong will become anarchists, and the weak, slaves. Thus, the latter end will be worse than the former. The English newspapers have recently been ridiculing us for not reforming, and they state that the teachings of Confucius lie at the bottom of our inflexible conservatism. In this they are greatly mistaken. Those who have translated the Four Books and Five Classics into foreign languages, have missed the true intent of Confucianism by accepting the explanations of inefficient Chinese teachers who know nothing whatever of our doctrine. These newspapers get their information from these translated books, and ridicule what they know nothing about. The superficial Chinese commentaries which pass current for truth, the unconnected, non-cohesive eight-legged essays, the effete philosophies, countless antiquarian works, false but high-sounding poetry of China, are not Confucian learning. And the stereotyped rules of deportment which are prescribed by the "master of ceremonies," and followed by Chinese officials, are heresies from the school of Han Fei and Li Sh, which had their origin in the stormy times of Ts'in. The vulgar herd of Chinese officials who observe these forms, make a virtue of obstructiveness and cloak their laziness in matters of vital importance by "quieting the people," as it is called. On the ground of "nourishing the constitution of the state," they continue their malpractices; and it is said that these constitute the Confucian government! We characterize this system as the teaching of Lao Tsz, the tail-ends of of previous dynasties, and the devices by which slippery officials carry on their trade. Emphatically, it is not that mode of government recommended by our great sage.

Confucian learning consists in the acquisition of extensive literature and the strict observance of what is right; in the profound and careful meditation of the old in order to understand the new; in the making of one's self the peer of heaven by means of perfect sincerity and thus influencing men and all things for good.

Confucian government consists in rendering honour to whom honour is due, and filial piety to whom filial piety is due; in first providing a sufficiency for the people, and afterwards instructing them; in preparing for war in time of peace, and in doing things at the proper time and in the proper manner. Confucius is

equal to the thousand sages and the hundred kings. He is the co-equal and the co-worker with heaven and earth in nourishing and transforming men and things. How, then, can it be said that he is like the effete and inoperative "scholar" of to-day, or in any way similar to the pictures drawn of him by Tao Chih* and others?

Our scholars to-day should become conversant with the classics, in order to understand the real intent of the early sages and philosophers in establishing our religion; and a knowledge of history should be acquired in order to become familiar with our Chinese governmental methods and customs in past generations. The literary relics of our schoolmen should be gone over, to profit withal, in learning and literature. After this is done, our deficiency in books can be supplied from Western sources, and our government ills be cured by Western physicians. In this way, China can derive benefit from foreign countries, without incurring the danger of adopting Western methods that would be prejudicial to her best interests. A person who wishes to become strong and well must first get up an appetite. This obtained, he will enjoy all the good things set before him. To heal a disease the doctor must first make a diagnosis, and afterwards prescribe the proper medicine. In like manner a thorough knowledge of Chinese must be obtained before Western learning is introduced.† In Western educational institutions a daily study of the Bible is compulsory. This shows a respect for the Christian religion. The students in the lower schools first learn Latin in order to preserve what is ancient; and in order to observe the proper sequence of things, a thorough knowledge of the country's geography and a general acquaintance with that of other countries is required. The literature of their schools extols the excellence of their ancient Emperors' governments; and both in public and private the notes of their music swell forth in praise of the bravery and prosperity of the fatherland. These things manifest the patriotism of Western people.

If the Chinese student is not versed in Chinese literature he is like a man who does not know his own name. Attempts to govern without a knowledge of Chinese, will be like trying to ride a horse without a bridle, or steer a boat without a rudder. Without a basis of native literature the Chinese who acquires this Western learning, will loathe his country in proportion as his scientific knowledge increases; and although this knowledge may be perfected to a high degree, how can our country employ him if he does not know Chinese?

(To be continued.)

* 盜跖 A famous brigand, in reference to whose alleged interview with Confucius a spurious chapter was added to the works of Chuang Tsz.—Translator.

† Chinese unversed in native literature cannot translate foreign books.

Notes and Items.

THE programme for the Triennial Meeting of the Association is already almost completed, and the subjects, with the writers proposed, have been sent out to the persons who are expected to take part. In the circular letter sent out by the General Editor and Secretary, the date of the meeting was said to be the first Wednesday in May, but this was a mistake, as the date was changed by circular letter, after the last Triennial Meeting, to the third Wednesday in May. The date of our meeting is therefore May 17th. Arrangements are being made with the steamer companies to afford the same privileges of reduced fare as were granted for the meeting three years ago. It is also expected that homes will be provided among Shanghai residents for all who attend. Will those who intend to be present and desire a home, please communicate at once with Miss Haygood, 4 Thibet Road, Shanghai, so that arrangements may be made at an early date. The programme, as arranged for, will be a most interesting one, and it is earnestly hoped that there will be a large attendance.

We have received copies of an abridged edition of Hayes' Astronomy; also Mr. Yen's translation of Huxley's Essays and Addresses; also English and Chinese Primer, First Reader and Second Reader, from the Commercial Press, Shanghai; and the Annual Catalogue of the North-China College; all of which will be noticed more at length in next month's issue.

Correspondence.

POWER FROM ON HIGH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: These words are found in Luke xxiv. 49: "But tarry ye in the city, until ye be clothed with power from on high."

These words came to pass on the day of Pentecost. The Holy Spirit came down with a sound like the rushing of a mighty wind, and filled all the house where they were sitting. And they were all filled with the Holy Spirit, of course with His divine power. And Peter, thus filled with the Holy Spirit, preached, and as a result 3000 men were

received into the church. Let us remark that they were told to wait for this, as without this they would be depending on their own power.

And how is it with us now? Are we not to seek the same divine gift as we go out? Truly the Holy Spirit was not for that generation alone. His power, as the living God, is the same as ever. And we have evidence that some in this later day have been thus blessed. And why should it not be so? In the Arcot Mission of the American Reformed Church there was a preacher, David. One day he was met by a salvationist, who said to him: "Do you know that God can give you more than you have already

received?" He asked, "What more can He give me?" The answer was, "He can fill your heart with His Holy Spirit, and then you can preach with more results." David went home and thought it over. He knew that he had the Holy Spirit in his heart, so he prayed to the Holy Spirit to fill his heart, and said that he would not complain of any treatment, but would give himself up to His control. So the next time David stood up to preach sinners were awakened, and were asking what they must do to be saved.

Consider also the case of the Apostle Paul when we went forth with Barnabas. They passed through Antioch, Iconium, Lystra, and Derbe, and in each place they preached, till they were driven out. Now, when they returned through these places, at each place was a company of believers, and they were organized by elders being set over them. So in the course of several months four churches were established. Now, suppose all the missionaries and preachers in China were thus furnished for their work, having their hearts filled with the Holy Spirit, what an increase of believers might we not expect?

In my own case I had been praying that the Father, according to His riches in glory, would strengthen me with all power in the inner man by His Spirit, but without success. So I prayed the Holy Spirit to fill my heart, promising Him to yield myself entirely to His control and to embrace all opportunities of preaching the Gospel. And now when I stand before a group of men I find they all listen, and sometimes ask when the next Sunday comes. I always tell them and ask them to come to church, and find that most of them do. I must say that I enjoy preaching more than ever. And I would urge my brethren everywhere to seek this blessing from the Holy Spirit, and I am sure that none will ever

repent when once the Holy Spirit fills his heart. X.

THE FUTURE OF THE "HWUI-PAO."

DEAR BRETHREN AND SISTERS: As you may be aware, this monthly *Missionary Review* has of late undergone a change of editorship. Mr. Williams has been no longer able to continue his valuable services; Dr. Muirhead then stepped in to fill the gap; and now by the kind invitation of the Diffusion Society, and the hearty consent of a secretary from England, and of our District Chairman out here, I have been appointed to the post.

Now, a review which concerns all the Societies, should have the genial help of all the Societies. And it is the longing of your humble servant that this useful *Review* may be made still more useful and representative, containing matter from all parts as well as from all denominations.

Do you get a copy? If not, one dollar and twelve cents per annum, sent to the Presbyterian Press, will bring you, post paid, 700 columns of type (40 character capacity) dealing with the precise matters on which you wish your native helpers and others to be instructed and stimulated. Or, if there be a matter laid upon your heart, and absent from its pages, a manuscript from you will supply the deficiency.

Literary contributions of varied character are wanted. There is a wide range of subjects—expository, hortative, devotional, biographical, scientific, and so on. Everything but the controversial and the goody-goody can find a place within its columns.

For native contributions there is a small remuneration, viz., one dollar per page (i. e., half leaf) of accepted articles. For missionaries, five copies of the number of the *Hui-pao*, in which their articles appear, free. Will you kindly bring the

matter before the more literary of your native friends and ask for crisp, bright papers? The style may be Easy *Wên-li*, or on the borderland between *Wên-li* and *Kuan-hua*, or (for the home circle) *Kuan-hua* itself, thus making some parts of the *Review* readable by all classes of students.

Should you be meditating a tract, that tract could be first published in the *Review* and then returned to you for issue in a book form. Should you not as yet contemplate a booklet, here is an opening for an article or discourse. In a word, the future of the *Hwui-pao* may become what you like to make it. And by varied contributions, and above all, by earnest *prayers*, the future of the *Review* may be one of wide and gracious influence.

Yours sincerely,

WM. ARTHUR CORNABY,

Han-yang, via Hankow (to whom all articles should be addressed.)
All business matters to the Mission Press, Shanghai.

CHALMERS' AND SCHAUB'S VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Bishop Moule says that whereas I thought that I had discovered "a model of what the revised classical New Testament ought to be," I have in fact only found a "crib." "A model" is Bishop Moule's phrase, not mine. What I claimed for C. and S. was that it is a valuable attempt at an accurate translation, which is "for teaching purposes a vast improvement on the D. V." So much might perhaps be taken as admitted by Bishop Moule by his comparison of C. and S. with a "crib." For the one virtue of a crib is that it is accurate, though its style be detestable.

Not even the virtue of accuracy, however, is left to my crib; for the Bishop says that "some" of my chosen illustrations are faithful neither to the original, nor to the genius of the Chinese language. It is unfortunate that the only instance given by the Bishop [形肉] is not exactly one of my chosen illustrations, but one as to which I expressed myself as doubting whether it would meet with universal acceptance. What I said was that "σάρξ is certainly not 身," and that "the character 肉 at least gives a clue of use in exegetical discussion, which is quite wanting in 身." Is it not so?

I gave, moreover, 15 other illustrations, all of them, in my opinion, more or less improvements on the D. V., so far as faithfulness to the original is concerned. Whether that opinion is right or wrong, any one can judge who will take the trouble to make the necessary comparisons.

As to faithfulness to the genius of the Chinese language, it would ill become me to argue with the Bishop. But I should like to know what the value of the Hsien-sheng's degree is, who is baffled by any of the examples I gave, even without reference to Greek or English?

Let us suppose, however, that of the 16 illustrations I gave, only 50% pass the double test of the Bishop's scholarship and his Hsien-sheng's intelligence; if C. and S. give us 8 improvements in 7 verses, surely that is matter for congratulation.

I am,

Yours very truly,
DECENNIUM.

To the Revisers of the Chinese Bible.

BRETHREN: The other day an enquirer asked the meaning of a passage in Acts xi. 34, *The Lord said to my Lord.*

In referring him to the Psalm, No. 110, he was puzzled to find that no such utterance occurred. Both Bishop Schereschewsky and Dr. John represent the announcement of the Holy Spirit by the tongue and pen of David as being, *Jehovah* said to my Lord, *i.e.*, Jehovah the Father said to Adon the Son both of Himself and David. Question. Will our translators see that Old and New Testament agree in Chinese, or must individual missionaries and native readers adjust the multitudinous discrepancies?

I hear that the Mandarin revisers have prepared Matthew to Acts. Have they adjusted this difference?

The Easy Wên-li in Matthew, Mark, and Luke, retain the error of Lord for Jehovah.

Jehovah and Adon were not confused in the original language and text.

"Jehvoah is my Name"
"I am Jehovah,"

are frequent assertions of the living God.

The Rabbinical superstitious substitute, Adonai or Kurios, spoils numerous passages.

It is much to be regretted that the revision did not begin with Genesis. It is easier to translate an original document than to translate a translation. In translating the New Testament it is necessary to render the Hebrew thought and not the Greek grammar and vocabulary. I quote Rev. S. I. Woodbridge, Nov. RECORDER, p. 546: "A strict adherence to mere words is slavish, and the spirit and genius of translation consists in *conveying the thought* of one language into another by the shortest and quickest route."

G. PARKER.

Our Book Table.

REVIEW.

The Master's Blessed. A Devotional Study of the Beatitudes. By Rev. J. R. Miller, D.D. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 182. \$1.00.

This is one of the handsome little books which Revell has begun to issue, of which Mr. Black's "Friendship" is a previous example. The handsome cover and dainty marginal decorations of graceful lilies well match the spiritual grace and beauty of the text. The eight chapters are in the best type of Dr. Miller's well known style. The letter-press is only two inches wide, and the whole treatise can be read through in an hour or so, but the sweet perfume of its suggestiveness will abide for many hours and days. It would be difficult to find a more universally appropriate gift-book than this. It is one of the hopeful signs of the closing days of the wan-

ing century, that so many strong, scriptural, helpful books and booklets are continually appearing, and find at once eager and sympathetic readers. The substance of most of these chapters would do good service if rendered into Chinese for our native Christians, who have far too little such reading, in contrast to our overflowing abundance. A. H. S.

REVIEW.

Simple Truths: the English version of a small Treatise on Political Economy, for the information of Chinamen. Written by C. T. Gardner, C.M.G., F.R.G.S., M.R.A.S., H. B. M.'s Consul at Amoy, and translated into Chinese by Rev. J. Sadler. Printed by the American Presbyterian Mission Press. Price, \$1.50. Half-bound, \$2.

The author of this interesting, useful and valuable book prints it with three hopes: "First, that it may be of benefit to Chinese who read English, and through them to

the rest of their countrymen; secondly, that it may interest some of my many European and American friends in these regions; and thirdly, that the sale of copies may be of service to an admirable institution." We think that his hopes will be fully realized, for while no new truths to the foreign student have been enunciated, for the author has avoided "as far as possible all matters on which there is controversy," the subject matter is fresh to the Chinese, who cannot but study the volume with the greatest interest and profit. Mr. Gardner is a sure and safe guide, and although his book has special reference to the Chinese and China, it will repay with an ample interest a perusal by missionaries who have the temporal as well as the spiritual welfare of the people at heart. Besides the Introduction there are 15 chapters contained in the 209 pages, among which are: "Division of Labor," "Interchange of Commodities," "Saving of Labor," "Honesty," "Education," "Diffusion of Wealth," "Charity." These chapters are fairly crammed with good things which a missionary can use with effect. We select a few. The writer shows that honesty increases and dishonesty diminishes the wealth of nations [and we may add families, too], and continues: "Dishonesty entails a waste of labor; if there are many thieves in a village, the villagers may have to spend much time they might have spent in productive work, in watching their crops and property, or they will have to hire watchmen, or to hire a large police force. . . . It has been discovered by experience that the certainty of detection and of punishment of dishonesty, is far more effective than severity of punishment in putting a stop to it. It has also been discovered that too severe punishments defeat their own purpose, as they arouse the sympathy of the

community for the thief, and people will not complain, or will not give evidence, or will not convict the offender. Again, it has been discovered that apportioning the severity of the punishment in proportion to the heinousness of the offence, is not so effective in discouraging dishonesty, as apportioning the severity to four factors:—

1st. The temptation to commit the crime.

2nd. The ease with which the crime is committed.

3rd. The frequency of the crime.

4th. The difficulty of detection."

He shows how a good penal code would increase the wealth of this country and demonstrates the incompleteness of Chinese methods.

"The benefit that China might derive from all these advantages is checked by one fatal defect, a want of thoroughness. The Chinese are content with 'nearly' doing or learning a thing. As long as it seems good they do not care whether it is really good or not. The Yellow River has been called *China's sorrow*. A far greater sorrow is '*Cha-pu-to*,' 'nearly.'"

"The first principle to be observed, with regard to charity is, that the motive of its exercise should not be the gratification of our own emotions, however amiable, but the good of our fellows." We are glad Mr. Gardner listened to his friend's wholesome advice: "Don't hesitate to publish because all you have to say is trite, and what every economist knows and agrees on; that is just what busy people, who have not much time to read, want. Most books on political economy are taken up with discussing very profound subjects and controverting the errors of other economists. What we busy men want is a short book, in simple language, showing the first principles on which all economists are agreed."

SAMUEL I. WOODBRIDGE.

Editorial Comment.

WE are glad to be able to present our readers, in the frontispiece, with an excellent picture of Dr. Kerr and his jubilee tablet (reproduced from *Medical Missionary Journal*). Our readers will gratefully remember, in this the jubilee year of Dr. Kerr's graduation as a doctor of medicine, the many important efforts with which this worthy veteran has been identified and will be united in the hope and prayer that his useful life will be spared during coming years of still greater service.

* * *

THE readers of the RECORDER are greatly indebted to Rev. S. I. Woodbridge for the translation of the distinguished book by Chang Chih-tung, which has been appearing in successive issues in the Educational Department. One can but be struck, in reading it, with the dense ignorance on many subjects, coupled with a deal of information. We are often surprised at the knowledge the viceroy seems to possess, and yet amazed that it has had so little effect. It seems inconceivable that two classes of ideas, so diametrically opposite, so completely heterogeneous, should find a place in the mental make-up of a single individual. The new has not yet displaced the old, the true has not eradicated the false. Perhaps one explanation is, that the new are there by sufferance only, the old are there, rooted in love, and it would seem that nothing but a divine power can effect the change.

DR. C. W. MATEER, having been invited successively to take charge of the Department of Applied Science in the Peking University, and the presidency of a new Imperial University about to be established at Nankin, declined both. Though appreciating the opportunity thus offered to influence men and things in China, he yet felt that his obligations to the missionary work proper were such that he could not leave them. It would, perhaps, be superfluous to add that he also thus declines a salary several times that which he is now receiving as a missionary.

* * *

IN the New York *Independent* of November 3rd are some very interesting figures taken from the *Baptist Missionary Magazine*, in which, after showing the contributions of the various denominations, contributions per capita, communicants in foreign mission churches, etc., the compiler goes on to show the *cost per convert*. We never had any patience with this last idea, for, besides putting a very low estimate upon mission work, it is very unjust and very misleading. The editor of the *Independent* comments so wisely on this part of the statistics that we give his words entire:—

The most serious effect of such statements and estimates, however, is the very meager, inadequate and even false view of mission work which they encourage. They take no account of the broader results; the overcoming of prejudice and the disarming of hostility; the weakening of the power of false faiths and wicked superstitions and

practices; the modification of the general tone of non-Christian communities, making them more easily reached and influenced by Christian ideas and thus drawn into Christian faith; the supplying of new ideals of personal character; the opening of new doors of opportunity; the great work of education in its many departments looking not merely to conversion, but to the development of Christian communities and Christian nations; the immense work of preparation and foundation building, whose full value is evident only as the years go by. Thirty years of labor among the Telugus brought only a handful of converts, but the foundation was laid for the wonderful success that followed. During the past year the converts in China have been numbered by thousands. Any accrediting of them to the expenses of the current year, is a monstrous injustice to the patient labor, self-denial, and tribulation of the past half century. Some of the best work of the missions in Turkey has been in infusing a new and more spiritual life into the old churches. To undertake to estimate the cash value of such a work is not merely absurd; it is wicked.

Statistics are valuable in proportion as they are fair and wisely used. Cut off this column and all may be grateful for the showing, and congratulate those who have worked hard and already won the results of their work. That column is utterly misleading, even false, in its inevitable inferences, and will do more harm than all the others will do good.

* * *

In the *Missionary Review of the World* for October, is an interesting article, nearly seven pages in length, by Rev. Wm. N. Brewster, of Hing-hua, Fukien, entitled "Christ's Methods of Missionary Work." On the basis of a part of the XXV Chapter of Matthew (vs. 31 to 46) the writer claims that the rewards and punishments here announced denote that those who receive the former are those who have done five things, namely, given food, shelter, clothing, medical aid, and help to the vicious and criminal classes. These words, he remarks, must be taken literally and not spiritualized away. His conclusion is

that 'if the leaders of the mission movement will calmly, etc., with unprejudiced mind, face the teaching of this and scores of other passages of Scripture, etc., modify and add to their methods and plans of work so as to follow the inevitable conclusions that must be drawn from them, the twentieth century would soon see such triumphs of the cross in heathen lands, as have not been dreamed of by the most ardent and hopeful among them.'

Mr. Brewster then proceeds to discuss each of the five heads in some detail, and replies to objections. Famines are chronic, direct relief is to be sporadic and exceptional, but we must find a way to help the underfed millions without taxing mission treasuries. Then results will be rapid, and the divine rule will have been followed. Irrigation is named as one of the possible ways of help, and an example given of the price of land multiplied by ten, because it has adequate water supply. Shelter institutions should be multiplied, and funds would come in from Christian lands to help in a benevolence so practical. Under the head of clothing we are invited to introduce improved methods of spinning and weaving, and imitate the Basel missionaries in India. Medical work should be started in many centers, on a self-supporting basis, that is, selling drugs in packages with directions, and charges to the rich. The funds would come to support such a beneficent work, on application. Work for the depraved classes, is at present confined to opium patients. Each mission station ought to have a refuge, and work should be begun for

prisoners and other outcasts, the way would be opened as the effort is made to enter upon it. We have devoted thus much space to a brief summary of Mr. Brewster's paper, because the topic is of great and pressing importance. Every reader of much experience in China who has followed us thus far will easily find enough to say on the subject to fill five pages of this journal.

We would like, however, to call attention to an interesting fact. At the time when Mr. Brewster's article was put into circulation in New York, a missionary conference was held in Wei-hsien, Shantung, numbering more than fifty members. During one of the sessions an extra paper—that is, one not put down on the printed program—was read, relating the experience of a missionary of more than twenty years' service in Shantung, the last four of which have been devoted at very large (private) expense to doing just the things that Mr. Brewster says ought to be done everywhere. The experiments named had been mainly, we believe, in the line of spinning cotton with a view to improving the social condition of the spinners, exactly as suggested above. But difficulties had arisen not entering into the calculation. It had been found impossible to get the Chinese to co-operate, as it was hoped and expected they would, on account of their mutual suspicion. Many would have been glad enough to have the product of the foreigners' skill presented to them as a gift, but though they perceived its value, they were afraid to put their money into it. Upon the basis of this extended experience, the author

of the paper advised all persons intending to engage in such forms of practical missionary benevolence, not to begin it, lest the latter end should be worse than the first. Now, if Mr. Brewster is right, it must be that Mr. Jones is wrong. We do not wish to prejudice the case by any arguments on either side, but we should like an article from each of these honored workers, each dealing with the matter to some extent from the other's point of view, and the result would, we are confident, interest a very large circle indeed.

ON page 99 will be found a new departure in the list of some of the books, pamphlets, etc., issued by the Presbyterian Mission Press during the past month. The suggestion that this should be done came from a missionary friend, otherwise the publishers of this magazine would have been too modest to do or think of such an innovation. Our friend and adviser felt convinced that were such a selected list published regularly the missionary body would be better kept in touch with what is being done in the publishing line. Our publishers trust, however, that friends wishing copies will not write to the Mission Press for samples, as copies in most cases are immediately despatched from the Press to the friends for whom they are published.

THE list we present this month is an argument in favor of the innovation. Hints may be had regarding what calendars, catechisms, catalogues, reports, etc., are being issued. The reference to the German-Chinese Lessons, published by Rev. P. Kranz, is an indication of how the ranks

of our Teutonic friends—in the line of government, business, or missionary work—are being reinforced. Mr. Kranz is publishing a series of these German-Chinese Lessons for beginners in the study of Chinese. The first volume, in 46 pages, gives the most frequently used words; Vol.

second contains five hundred short sentences; the third, which is in the press, will give the sentences of the first hundred of Dr. Mateer's Mandarin Lessons, translated into German by permission of the author. We understand the Chinese text of Vol III will be issued in a separate volume.

Books, etc., published in January, by the Presbyterian Mission Press.*

The China Messenger, an eight-page double-columned periodical, printed for the Christian and Missionary Alliance, Wuhu. (English).

The Eastern Star, No. 1, Rev. W. P. Bentley, Shanghai. (English).

The Animus, Rev. E. James, M. E. Mission, Nanking. (English).

獨一救主和天程問答, for Mr. W. E. Burnett, Chefoo. (Chinese).

The Anglican Church Record (宗古教會錄), a quarterly magazine, issued by the Anglican Church in China and Korea. (Chinese).

Gospel Calendars, C. F. Hogg, Chinese Tract Society, Ningpo Presbyterian Mission, American Church Mission.

Gleaner's Union, Quarterly Chinese Magazine (C. M. S.) (Chinese).

St. John's Echo, published by the students of St. John's College, Shanghai. (English).

Bi-monthly Bulletin, Southern Presbyterian Mission. (English).

German-Chinese Lessons, Part II., Rev. P. Kranz.

Intercollegian (學塾月報), National Committee, College Y. M. C. A. Catalogues, S. D. K.

Annual Reports—Dr. Lucy H. Hoag and Tien-tsu-hui.

Arithmetic. 算學. (3 vols.), cheap edition, Dr. C. W. Mateer.

Geometry. 形學備旨.

Do.

Do.

Gospels and Epistles. 周年祝文書信福音. American Church Mission.

光學揭要. Hayes' Light,

Educational Association.

八線備旨. Trigonometry,

聲學揭要. Acoustics,

萬國通鑑. Universal History,

百鳥圖說. Birds, hand-book,

植物. Botany,

電學. Electricity and Magnetism, hand-book,

礦石. Mineralogy and Palantology, hand-book,

猶太地理志. Topography of Palestine,

知識五門. Gateways of Knowledge,

心靈學. Mental Philosophy,

Annotated New Testament. Chinese Tract Society.

* See Editorial Comment, page 98.

Missionary News.

A Correction.

Few gatherings issue in more practical benefit than the missionary conferences, several of which have been recently reported in these columns. Amid the variety of facts presented it is natural that unintentional mistakes should be made in the reports, which are not always at first hand.

It may be worth while to correct two inaccuracies in the notice of the Pai-tai-ho Conference, in which it was stated that the P'ang-chuang station of the American Board had reached self-support in the station classes, both of men and of women. This is true of the men's classes, but only one class of women has been entirely self-supporting in each of the past two years, although it is expected that there will be several others during the coming year.

In another connection it is erroneously said that in the same station 10,000 cash per year is required from both boys and girls in the schools.

This is true of the former only, where the payments range from ten thousand to twenty thousand cash for the boys, in the latter case covering the entire cost of food, but not of tuition. From the girls no money payment is demanded, though the parents furnish all the clothing, except shoes and stockings.

A. H. S.

Journey through Tibet and Disappearance of Mr. Peter Rijnhart.

Mr. and Mrs. Peter Rijnhart, independent missionaries, who have lived for three years at Kumbum and Tankar, Kansuh province, from whence they itinerated among the Kokonor tribes, left Tankar, on

May 20th, 1898, to make a journey into the heart of Tibet, with the intention of finding a suitable place to settle and continue their medical and surgical mission work. They were refused a passport, or any protection, by the Chinese governor of Kokonor, residing at Sining. This did not deter their departure, with their one year old child, three servants, and a train of thirteen horses, carrying Tibetan edition of the Gospels, two years' provisions for five people, foreign stores and medicines, and surgical instruments.

They passed around the north of the Kokonor and southward through the Tsaidain districts, crossed the Shayakoko and Shihdangla mountain ranges, and reached Ngachuka about August 31st. On the 22nd of August, their baby, Charlie, died, and was buried the next day on the western bank of a southern feeder to the Murussu river, at the northern foot of the Tanga mountains. A drug box was converted into a coffin, and, they wrote, "their baby was laid away in the region of eternal snows, where the mother of the Yang-tze-kiang flows tranquilly past his grave."

The following day, upon crossing a mountain range, they found themselves at the headwaters of the great Mekhong river, which finds its way throughout the length of Siam. On the 25th, they reached the first Tibetan encampment, after their long journey through uninhabited districts, seeing only occasional travelers—a party of whom, on the night of the 13th, stole five of their horses, in consequence of which five loads had to be abandoned. This experience changed their course from towards Lhassa—they having been warned of the danger of going there—southwards, to Ngachuka. On the 26th, they met eight horsemen, armed with

guns and spears, and traveled with them until the Shak Chu (river) was reached, the place where foreigners are stopped. They were ordered to camp until two or three of the men returned with permission for them to proceed. However, they started on, the next day, before daylight, crossing the Khanlung mountains, and stopping in Sapo, on the Sapo Chu, where they note that the prince living west of them pays tribute to the Chinese *amban* at Lhasa; that the people are friendly, offering for sale mutton, butter, and cheese; most of the men can read, and they worship the saint at Tashi-lumbo. Sapo is a little to the north-east of Sama.

On the 31st they proceeded, and encountered thirty or thirty-five men coming to stop them, who did try, but acted civilly, on the whole, and without trouble allowed their entering Ngachuka—the place where Miss Annie Taylor was turned back.

We take the following extracts from Mr. Rijnhart's diary: "Sept. 1st.—There is great commotion among our watchers this morning. Two beautiful tents are erected, and we are informed their chiefs arrived in the night. Shortly, we are invited to come to his tent. It is magnificent, with a profusion of beautiful carpets and rugs, and silver lids and saucers for the basins. The head chief is dressed in Chinese silks, is about 32 years of age, and handsome. His servant asks for our basins, and we are poured tea. We give him a scarf of ceremony, and deliberations continue a long time. They will not allow us to pass Ngachuka, and we return to our tent. We have but arrived when he sends presents of flour, rice, butter, tea, a sheep, and a scarf of ceremony. We send him a beautifully bound copy of the New Testament. In the evening, two sets of watchers are ordered close

around us . . . Sept. 2nd.—This morning, after much prayer, we decided that, for the sake of the work, it would be better for us to go towards Tachienlu, than to Darjeeling, though, if our ponies were fresh, we could easily pass through here and past Lhasa. Having thus decided, when asked to see the chief, we were inclined to yield. Sept. 3rd.—To-day a Chinaman, and the chief's secretary came to ask on what conditions we would go to Tachienlu. We required fresh horses, for our tired ones, two extra ones, and an escort of two or three men, who know the road, to conduct us to Tashi-Gomba—or to Jyekundo, if we so wished . . . Sept. 4th.—Our horses are brought to-day, and we are invited to the chief's tent. He presents us with rice, flour, tea, butter, and two sheep. We accept the butter and sheep. . . . Sept. 5th.—We start to-day, with three guides, nine horses. . . . Journey several days; very cold, with snow. Distribute Gospels, etc., almost exhausting our supply by Sept. 15th." On Sept. 20th, Mr. Rijnhart noted they were at the Ta-chu (a large river), and their guides did not know the road, but were directed to cross the stream, and leaving the main road, a half a day's journey down stream, would bring them to Tashi-Gomba; Near dark, two men, heavily armed, appeared on the opposite bank, and talked across the river with one of the guides. On the 21st, after descending a mountain, they found the road impassable, at a point where the river boils against a cliff. They determined on retracing their route to an upper road, after drinking tea. While boiling the tea, they were surprised by shooting from above, one man receiving a shot through the arm on going to secure the horses. All took refuge under the cliff, to avoid the bullets and huge rocks hurled down. Five horses are driven off, and three killed. The

three guides left, saying they would go to the Llamasary and return with help. The men had not returned on the 22nd, and towards evening, after hiding what they could not carry, Mr. Rijnhart and wife, taking the one remaining pony, started over the hill, passing the robbers' ambush. The next day they pushed onward, fording the Tachu, where a cliff barred the way. The next two days were spent in a long detour inland, to get around rocks barring their way. On the morning of Sept. 26th Mr. Rijnhart went into the river for the purpose of fording, and going to some tent people, seen far down on the other side, for help. Midway of the stream, he turned, and shouting something to his wife, went out of sight around the rocks, up the river. Presently she saw, by aid of a telescope, a flock of sheep in that direction, and concluded he was with the people owning them.

Mrs. Rijnhart did not again see her husband. For six days she remained in the neighborhood, but could hear nothing of him. With the aid of tent people, she started for Jy-kundo, as the people refused all information as to their chief's whereabouts. After a slow and tedious journey, Tashi-Gumba was reached and she received help from the abbot, and on Nov. 26th she reached Tachienlu. Of this two months' journey, alone with God, she writes: "Praise God, I got here safely, through places where Rock-hill had great difficulty. But God cares for His little ones. On this road I had a sword held over my head and my horse was demanded from me. I just called to God and looked at the man, and he went and joined his five companions. God had delivered me from him." At the time of this latest news, written Nov. 28th, Mrs. Rijnhart was resting at Mr. C. Polhill-Turner's in Tachienlu, intending, after

recuperation, and everything on the river being quiet, to proceed to the coast and thence to America.

It is believed that Mr. Rijnhart was murdered—very probably by the same robbers who stole their horses a few nights before. He was a native of Rotterdam, coming to China from America. Mrs. Rijnhart is an M.D., a Canadian, and a British subject. She has the fullest sympathy of all in this time of bereavement of both husband and child.

Extracts from Report of Children's Scripture Union.

The fact that the issues of Bibles and Portions from the Bible Societies at work in China is on a much larger scale than has been experienced in former years, is an incentive to definite organized effort for the development of the Scripture Union.

Feeling that the regular, devotional study of God's Word is necessary to the growth of our own spiritual life and of that of our native brethren and sisters, we long for such a development. The study of the needs of the native Church indicates what an important factor the intimate acquaintance with Bible truth is in filling of these needs. *Intellectually*, the members of the native Church require to be able to give definite reasons for the faith that is in them. *Morally*, they require a knowledge of, and incentive to, a higher type of life than what is seen in the people around them. *Spiritually*, they need to know God more and live near Him. We feel that where the Church is living, growing and self-propagating there the Scripture Union flourishes.

SPHERE OF INFLUENCE.

Lists of next year's readings have been sent to the following provinces, etc. :—

Province, etc.	No. of Members.*
Szechuen	170
Fuhkien	363
Chekiang	161
Hupeh	116
Kwantung	135
Shensi	24
Honan	45
Kiangsi	30
Kiangsu	21
Hongkong	110
British Columbia	12
Australia	280
Honolulu	6
Total	1473

* Approximate in several cases.

Lists have also been sent to a number of other places in which work has recently been started, and from which we have had no reply.

NOTES FROM SECRETARIES.

Writing from Pao-ning on Oct. 22nd Rev. Walter C. Taylor (our Secretary for Szechuen province) says:—

"I am glad to be able to send you the following notes re the Union. Our branches to date are as follows:—

	This year.	Last year
1. Pao-ning	35 ...	29
2. T'ang-ts'ing-pa	11 ...	5
3. Sin-tien-tai	21 ...	18
4. Pa-cheo	13 ...	15
5. Kuang-tien	6 ...	4
6. Lu-cheo	5 ...	
7. Kuan-hsien	16 ...	10
8. Chungking (L. M. S.)	13 ...	13
9. Kia-ting Fu	10 ...	10
10. Chen-tu	9 ...	
11. Wan-hsien	4 ...	
12. Peh-miao-ch'ang	4 ...	4
13. Sui-fu	20 ...	
14. Kuei-fu	1 ...	
15. Siu-tu	2 ...	
Total	170 ...	108

Comparing total, therefore, we have 62 more members than last year and 15 branches against 11. This we feel encouraged about, as the whole province has been in an agitated state for some months, and is still. We also bid fair for substantial increase in the near future (D. V). It is what we are praying for and what we may expect. . . .

We realize more than ever what a great help this system of reading the Scriptures might be made to our Christians, and have been interested in noticing that some who were at first not at all favorably disposed to the introduction of the Union, are now taking it up warmly, even to being responsible for the branch in their district."

Miss A. K. Wolfe (our Secretary for Fuhkien province) writing last August said: "I am glad to say this year I have succeeded in interesting some of the native clergymen, and they have induced several more members of their congregations to join. They enter so heartily into it that I am hoping the object of the Union will, through them, become better known."

Regarding the Hok-chiang branch, Miss Harrison writes:—

"Several catechists and schoolmasters have joined, and the Portion is read at the daily prayers in their homes, in which other Christians living near join. In a little village, whose inhabitants are nearly all Christians, this is the case. The catechist there is a young and very earnest man; every evening sees nearly all the Christian men gathered in their neat little church to sing and pray and hear the Word; last time I was there they numbered about 25. In the morning too a few come before going to their fields, and then our Portion is read. As the Christians, of whom there are very many in Hok-chiang, advance in knowledge, the Union will grow. At present, of women, only the Bible-women and two or three catechists' wives have joined. We have a few women who can read the Gospels for themselves, but comparatively very few; they will, I hope, be able in time to read any Scripture; then they can join, and when we have a school others will be taught. Most of our members are young men, and some of them very earnest Christians, who will, I